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CASE FORMS

WITH AND WITHOUT PREPOSITIONS

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PLAUTUS AND TERENCE

TO EXPRESS TIME.

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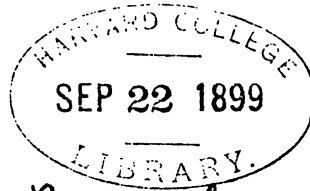
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INTRODUCTORY STATEMENT.

It is perhaps the most satisfactory method of syntactical investigation to make a complete study of given constructions for individual writers, periods or spheres. This method of study helps to reveal the style and characteristics of individual writers, the stage of syntactical development in a given period and the peculiarities and idioms common to distinct spheres.

The purpose of this paper is to determine the usage of Plautus and Terence in expressing time by means of case forms, used with and without preposition, by following out these constructions for these two writers of the ante-classical period and in the sphere of comedy.

The plan has been first to note all the instances of these constructions in both writers and classify them, so that the principle of their use can be observed. The comparison is then made of the constructions found in the two writers and the constructions are referred, directly or by implication, to the standards of the classical period.

For purposes of further comparison these constructions have been noted in the fragments which we have from the sphere of the drama and the fragments of oratory, history and poetry, with examples from inscriptions and early writers, all representing the ante-classical period. These constructions have been observed for individual classical and later writers and comparisons have been made when helpful.

EDITIONS USED.

The numbering of the lines in Plautus has been made to conform to the smaller edition of Goetz and Schoel and in Terence, to the edition of Dziatzko. For manuscript read-

ings and text, the Ritschl edition of Plautus, revised by Loewe, Goetz and Schoell, and the Umpfenbach edition of Terence have formed the basis. The standard editions, generally, have been consulted. The Leo edition, which was not out when this work was done, was consulted before the paper was printed.

Editions of other works, from which citations are regularly made, are.

Tragicorum Romanorum Fragmenta—Ribbeck.

Comicorum Romanorum Praeter Plautum et Terentium Fragmenta—Ribbeck.

Poetarum Romanorum Fragmenta—Baehrens.

Historicorum Romanorum Fragmenta—Peter ('83).

Oratorum Romanorum Fragmenta—Meyer.

Catonis Praeter Librum De Re Rustica Quae Extant—Jordan.

Lucili Saturarum Reliquiæ—Mueller.

Varronis Saturarum Menippearum Reliquiæ—Riese.

BIBLIOGRAPHY.

Works that have been used especially and cited in this paper are:

Lindsay—The Latin Language.

Stolz und Schmalz—Lateinische Grammatik—Handbuch von Mueller, Vol. II.

Buecheler—Grundriss der lateinischen Declination.

Draeger—Historische Syntax der lateinischen Sprache.

Holtze—Syntaxis Priscorum Scriptorum Latinorum usque ad Terentium.

Holtze—Syntaxis Fragmentorum Scaenicorum Poetarum Romanorum post Terentium.

Grammars—Roby, Gildersleeve, Allen and Greenough.

Delbrueck—Ablativ Localis Instrumentalis im—Lateinischen.

Zieler—Beiträge zur Geschichte des Lat. Ablativus.

Ebrard—De Ablativi Locativi Instrumentalis Apud Priscos
Scriptores Latinos Usu.

Bell—De Locativi In Prisca Latinitate Vi et Usu.

Obricatis—De Per Praepositionis Ante-Ciceronis Aetatem
Usu.

Schoendoerffer—De Syntaxi Catonis.

Bombe—De Abl. Abs. Apud Antiq. Roman. Script. Usu.

Gimm—De Adiectivis Plautinis.

Becher—Sprachgebrauch des Caelius.

Schmalz—Sprachgebrauch des Asinius Pollio.

Lyth—De Per Praepositionis Apud Livium Usu.

Preisling—De Senecae Poetae Tragici Casuum Usu.

Schneider—De Ablitivi Usu Taciteo.

Plochmann—Caesars Sprachgebrauch.

Leers—De Nominum, Quibus Tempora Significantur, Usu

PLAUTINO. (This work was not known to me when the
present paper was first completed.)

EXTENT OF TIME CONSTRUCTIONS.

ACCUSATIVE WITHOUT A PREPOSITION.

Extent of time is expressed by the simple accusative in Plautus and Terence with the following words.

PLAUTUS uses *annum* (9 times), *annos* (14), *ensem* (1), *enses* (5), *noctem* (7), *noctes* (15), *diem* (6), *dies* (31), *biennium* (with *abhinc*), *triennium* (2), *quinquennium* (with *plus*), *triduum* (9), *aetatem* (8), and *quam* (relative pronoun, 1).

TERENCE uses *annos* (4), *enses* (2), *noctes* (3), *diem* (3), *dies* (10), *biennium* (1), *triennium* (2 and with *abhinc* 1), *biennium* (1), *triduum* (4), *biduum* (2), *aetatem* (3), *tempus* (1), and *horam* (1).

The words used in this construction are all natural designations of time and all are used in the classical period. Some of the forms, however, as *quinquennium* and the relative in Plautus, are not common in any period. A closer study of the words can be made as they are taken up individually.

A noticeable difference in these forms is that Plautus uses in the singular *annum*, *ensem*, *noctem* and *diem*, while of the four Terence uses only *diem*. The plural forms of all four of the words are used by both writers. This difference however is not one of syntax so much as variety of thought and expression, as Terence uses no equivalent for this construction with these words. Plautus uses *annum* and *ensem* in every instance and *noctem* in about half the instances to express the time of a contract or engagement.

In the compound forms Plautus has *quinquennium*, not found in Terence, and shows a freer use of the forms compounded with *tri-* over those with *bi-*. He uses *triennium* twice, in one of which examples the conjecture *trimenium* is read in the Ritschl

edition, *Mil.* 350, and *triduom* nine times, while he has *biennium* only once, with *abhinc*, and *biduom* not at all. Terence shows little distinction in the use of these compounds.

Distinctions will be seen in the use of many of the words when they are taken up separately.

Annum is used in this construction nine times in Plautus, not at all in Terence.

It is used without any adjective modifier, meaning a year

As. 848 *cum hac annum ut esses.*

This is the only instance of one of the four singulars, *annum*, *mensem*, *diem* or *noctem* being used without a modifier in Plautus. The reading of Ussing, *Cist.* (246) 290, would furnish another instance but this reading is not satisfactory. Of these four singulars Terence has only *diem* and never uses it without an adjective modifier.

Annum is used with *hunc* as the only modifier three times, As. 230, Bac. 1097 and Ps. 190.

As. 230 *Annum hunc ne sit cum quiquam alio.*

Annum has *hunc* and another modifier five times, As. 235, 635, 721, 753 and Pers. 172. *Hunc* is strengthened by *perpetuom* As. 235 and 721 and by *totum* As. 635 and 753, having much the force of the preposition *per* in expressing time,

As. 235 *perpetuom annum hunc mihi uti serviat.*

Annum is not used with the preposition *in* to express these relations of time. It will be seen (under *in*) that *diem* with *hunc* or *cum* alone is used with the preposition *in* and is used without the preposition when another adjective is added. *Annum*, however, with *hunc* alone is not used with the preposition. *Noctem* like *annum* is used without the preposition.

Some contrasts to Plautus' use of *annum* in this construction might be shown.

Bac. 1097 *eam sibi hunc annum conductam.*

Digesta 19-2-19 *conducere*:—habitationem in annum.

Digesta 19-2-14 *conducere ad certum tempus.*

Ps. 190 hunc annum quod satis Mihi et familiae omni meae sit

Terence, Haut. 909 Decem dierum vix mihi est familia

Caelius, ad fam, (Cic) 8-2-1, ut in totam vitam quoivis satis esset

Cato, De Agr. Cult. 55-10 Salis unicuique in anno modium satis est.

Annos, the plural form, is used by Plautus in the extent of time construction seventeen times and by Terence, four times.

Plautus uses as modifiers a variety of numerals, *decem* Stich. 160, 168, Frag. Fab. Cert. 63, *septemdecim* Cist. 755, *quinque et viginti* Rud. 1382, *sexaginta* Merc. 524, 1017, *octoginta et quattuor*, in a closely kindred construction, Merc. 673, *ducentos* (with *abhinc*) Truc. 341, *ducentos* Ps. 829, and *octingentos* Mil. 1078.

Terence has *sedecim* Eun. 526, 693, *sexaginta* Haut. 62. Of others words expressing number Plautus uses *quot* Men. 1115, Cist. 755, Mil. 1081, *tot* Merc. 59, *multos* Epid. 219, Poen. 1189, 1239, *complures* Stic. 170 and Terence has *tot* Hec. 555. Plautus has also the stretch of years expressed by *mille annorum* Mil. 1079, with the substantive use of the singular, *mille*, a use found in the accusative and nominative A. & G. Gram. 94 e. Note. Draeg. I—106. This construction is not found in Terence. Varro has it, *plus mille et centum annorum*, Gellius 1-16-3 (where examples are given), but the construction in Varro is with *est* which is considered later (under Accusative with *est*).

With *annos* Plautus uses as modifiers adjectives which give a force expressed at a later time by the preposition *per*, Stic. 168 *perpetuos decem annos*, Mil. 1079 *mille annorum perpetuo*. This substitute for the preposition is considered under *per*.

In point of syntax, the constructions in both writers are regular, except the accusative with *est*, which occurs in a prologue of Plautus and will be noticed (under Accusative with *est*) and Plautus uses this simple accusative when in the classical period the use of the preposition would seem more natural. In point of style, in the use of *annos* with its modifiers Plautus avails himself of sweeping and exaggerated expressions productive of comic effect, a point not made by Terence, which can be seen from the modifiers used with *annos*.

Mensem, the singular form, is used by Plautus in this construction, Pers. 628 *hunc mensem vortentem servibit*. This form is not found in Terence who expresses the extent of time by the use of *dies triginta* Hec. 421, which Plautus uses Men. 951, *triginta dies*.

Mensem vortentem in Persa 628, is interpreted in Harper's lexicon under *mensis*, "the return of this month, i. e. a full year." The meaning seems rather to be the present or passing month, in keeping with the meaning of *annus vertens* explained by Macrobius S. 1-14-4.

Menses, the plural form, in this construction is used five times by Plautus, Most. 954, Pers. 137 Ps. 323, Stich. 159, Trin. 543 and twice by Terence, Eun. 277, Haut. 118. In form, *es* is the prevailing ending in the manuscripts. A has *is* Most. 954 but *es* in the other passages and the other manuscripts read *es* in all the passages. In Haut. 118, P alone has *is*, and in Eun. 277, the reading *es* is not given.

Sex is the numeral modifier used in four of the five examples in Plautus and in one of the two in Terence. In all these cases *sex* is used in a sweeping, general sense, shown clearly in Most. 954 where *sex menses* is the same time referred to by *septem menses* Most. 470.

Sex menses as a common combination is shown by other examples, as

Caec. Stat. 70 *Mihi sex menses satis sunt vitae, septimam Orco spondeo.*
Lucilius 26-98 *Qui sex menses vitam ducunt, Orco spondent septimam.*

In the use of modifiers Terence secures the best comic effect,

Eun. 277 *sex ego te totos, Parmeno, hos mensis quietum reddam.*

In point of syntax, the use of *menses* is regular in Terence and in Plautus except in Pers. 137 where *menses* is used with the copulative verb *est*, a construction noticed under accusative with *est*.

Diem, the singular form, is used in this construction by Plautus nine times, As. 847, Men. 959, Merc. 542, 585, Mil. 77, Most. 765, Pers. 115, Stich. 421, Truc. 906 and by Terence three times, Ad. 332, Hec. 800, Phor. 304.

As modifiers Plautus has *unum diem* Men. 959, *unum hunc diem* As. 847, *hunc diem unum* Merc. 542, Stich. 421, *nullum* Merc. 585, *totum* Pers. 115, Truc. 906, *perpetuom* Most. 765, and *hunc diem*, according to the present texts, Mil. 77. Terence has *unum diem* Ad. 332 Phor. 304 and *totum* Hec. 800.

In point of syntax, the construction with *diem* is regular except *hunc diem*, Mil. 77. According to the other examples in Plautus where *hunc* is the only adjective modifier of *diem* the preposition *in* is used. (cf. *in* with the accusative).

In modifiers Plautus, as usual, has greater variety, having the modifiers found in Terence, varying *unum diem* with *unum hunc diem* and *hunc diem unum*, both different from Naevius 5 *hunc unum diem*, and varying *totum* with *perpetuom*.

Dies, the plural form, is used in this construction by Plautus thirty-four times, by Terence ten times.

In these examples *dies* is used in combination with *noctes* thirteen times in Plautus and three times in Terence. Plautus uses six different forms of combination and Terence uses three, having but three examples.

dies noctesque As. 602, Most. 22, 235, Rud. 380,

Trin. 287, Truc. 904, Eun. 193.

dies atque noctes Cas. 320.

noctes diesque Poen. 228.

noctesque diesque Amph. 168.

noctes et dies As. 753, Merc. 46, Stich. 5, Eun. 1079.

noctesque et dies (noctuque et diu Cas. 823) Cist. 276 And. 676.

Plautus uses all of the combinations found in Cicero or Livy except *et dies et noctes* Cic. ad Att. 12-46. *Noctesque et dies* is not in Cicero nor in Livy. *Dies atque noctes* is not in Cicero or Livy according to Landgraf, Cic. pro Rosc. Am. p. 142. But it is pointed out by Becher, Sprachgebrauch des Caelius p. 31, that the combination occurs in Cicero in the text of Mueller, in Vat. 11-26, de Leg. Agr. 2-25-77, pro Mur. 37-78 and pro Cluent. 66-190.

For these combinations in Cicero and Livy compare Landgraf l. c. and P. G. Lyth, De Usu—Per apud Livium, Libri Secundi Prior Pars p. 3.

Plautus has three different forms of the combinations in which *noctes* comes first "but the collocations *dies noctesque*, *dies et noctes* are far commoner in Cicero" (Reid, Cic. De Sen. 1-1). Plautus has four different forms of the combination of the singulars, in all of which the form *nocte* or *noctu* comes first, *nocte—et die* Capt. 717, *noctuque et diu* Cas. 823, *nec noctu nec diu* Aul. frag. 4, *neque — noctu neque diu* Merc. 862. Terence does not have the singulars combined at all. Livy has six forms of combination, in four of which the form *die* or *diem* comes first, *die ac nocte* 4-22-5, 24-20-13 *diem ac noctem* 33-17-10, 36-25-4, *diem noctemque* 22-1-20, 24-17-7, *nec die nec noctu* 24-12-5, *nocte ac die* 25-39-11, 5-19-11, *nec noctu nec die* 28-6-11.

The proportion of examples in Plautus, as compared with the later writers, in which *noctes* and *nocte* come first in this combination with forms of *dies*, shows the early Latin usage in closer conformity with the Greek.

The examples that I find from the early fragments are

Enn. An. 229 (Baeh.) *noctesque diesque*
Lævius 2 (Baeh.) *nocte dieque*.

Richter and Eberhard's commentary, Cic. in Cat. 3-2-4, giving examples of these combinations in Cicero, explains the forms, in which *noctes* stands first, as the old form. La Roche, in his notes on the Iliad 5-490, cites examples showing that *νύκτας τε καὶ ἡμᾶρ* is the prevailing form in Homer.

Dies is used with numerals eight times in Plautus and once in Terence, *sex* Cist. 226, Ps. 321, Trin. 166, *decem* Epid. 298, Mil. 743, *viginti* As. 801, Men. 950, *triginta* Men. 951, Hec. 421. Plautus uses these four numerals expressing the time by days in round numbers.

Less definite numeral forms are used with *dies*. *Aliquot*, the indeclinable form, is used three times, always with the future on account of its indefinite nature Curc. 241, Mil. 582, Poen. 1421.

Aliquos, the declined form, is used with other adjective modifiers four times in Plautus and *aliquot* three times in Terence, Men. 950, Ps. 283, 321, Truc. 872, Terence Eun.

151, Haut. 752, Phor. 159. The editors of Terence read in all these cases the indeclinable form *aliquot* or *aliquod*.

Multos is used four times by Plautus, always with *iam* and three times with *hos*, Men. 104, Most. 589, Ps. 9, Rud. 137. *Compluris* is used by Terence, Hec. 185, and *complusculos* Hec. 177, Plautus, Rud. 131.

Hos is used as a modifier of *dies* nine times by Plautus. In five of these examples *hos* expresses present-perfect time, three times with *iam* and *multos* Men. 104, Ps. 9, Rud. 137, once with *iam* and *complusculos* Rud. 131 and once with *sex* Cist. 226. In four examples *hos* expresses future time, in all cases with *aliquos*, in two of which a numeral is added, Men. 950, Ps. 321, 283, Truc. 872. Terence uses *hosce aliquot dies*, Eun. 151, Haut. 752 and *illos—aliquot dies*, Phor. 159. *Hosce* is used of the future and *illos* of the past. *Primos* is used with the force of *hos*, Hec. 177, *primos dies complusculos*, much like an example in which Plautus uses *hos*, Rud. 131 *iam hos dies complusculos*. Compare Turpilius 183, *hos dies compluculos*.

Plautus uses *unos* with the meaning of *solos*, Trin. 166 *unos sex die*. This force of *unus* is found in Plautus Bac. 832 *tris unos passus*, Ps. 54 *nunc unæ quinque remorantur minæ*. *Totos* is used as a modifier by Plautus, with the force expressed by the preposition *per* Aul. 73, Stich. 153, and *continuos*, with the same force Cist. 226.

In point of syntax, the construction with *dies* is regular except the last examples in which *per* would seem more natural in the classical period.

In combination and order of modifiers Plautus shows greater variety than Terence. Both points are illustrated by comparing.

Men. 950 *hosce aliquos viginti dies*.

Ps. 321 *hos sex dies aliquos*

Ps. 283 *aliquos hos dies*.

Eun. 151, Haut. 752 *hosce aliquot dies*.

Terence has this combination in a kindred construction Phor. 832 *nam aliquot hos sumam dies*. This use in Plautus of *aliquos* with a numeral, like the English, some six days,

probably represents the Greek use of the indefinite $\tau\iota\varsigma$ with numerals, as Thuc. 3-68-3, 3-111-4, 7-34-5, 7-87-3, 8-21-1, (cf. Greek Lexicon.) This use in Latin seems rare. Examples are Cato Orig. 4-frag. 7, cited in Gell. 3-7-6 and Non. 187-24, Cato De Agr. Cult. 156-1, Cicero ad Att. 4-4b-1 and De Fin. 2-19-62.

Noctem is used in pure extent of time construction six times by Plautus and several times as object of a verb where the force is extent of time. *Noctem* is not used in this construction in Terence nor in the Comic or Tragic fragments. *Noctem* takes a single adjective modifier in each of the six examples. This fact is against the reading of Vssing Cist. (246) 290 where his emended reading would leave *noctem* without a modifier in extent of time construction. *Hanc* is the modifier of *noctem* used with the copulative verb to express spending the night with a person,

Men. 188—cum utro hanc noctem sies.

This is strong corroboration of the correction, by Camerarius, of the manuscript reading *hac nocte* to *hanc noctem*, accepted by the editors,

Truc. 688—mecum ut hanc noctem sies.

In these two examples the corresponding construction with *diem* in Plautus would lead one to expect *in hanc noctem* but the preposition *in* is not used with *noctem* by Plautus. *Unam* is used as modifier Amph. 639. Three adjectives are used with the force of the preposition *per*, *perpetuam* Rud. 370, *perpetem* Amph. 732 (and in a closely kindred construction Truc. 278) and *totam* As. 872. *Noctem* is used in a number of examples in which it is syntactically the object of a verb but in force expresses the time of an engagement, a form of expression found in English, as, He wastes his mornings, His evenings are occupied.

Stich. 437-8—ad amicam transibo meam

Mi hanc occupatum noctem:

As. 736 Noctem huius et cenam sibi ut dares

As. 194 hanc tibi noctem honoris causa gratiis dono dabo.

So Truc. 938. *Noctem* is used as a sort of cognate accusative, in an example cited above, in which its force approaches extent of time.

Truc. 278 Cumque ea noctem in stramentis pernoctare perpetem
quam tuas centum cenatas noctes mihi dono dari.

Terrence has the same idiom once, Haut. 366 *eius noctem orantem*.

Noctes is used in this construction sixteen times by Plautus, in thirteen of which it is used in combination with *dies*. Terence uses it three times and always with *dies*. These examples are cited under *dies*, page 12. This combination is used to express a sweeping statement, practically always an exaggeration, and in Plautus is in statements of complaint or criticism. This is a point of style, showing the use of sweeping statements in complaint and criticism.

And. 675 Ego, Pamphile, hoc tibi pro servitio debeo,
Conari manibus pedibus noctesque et dies
Capitis periculum adire, dum prosim tibi;

Amph. 168 noctesque diesque assiduo satis superque est
quod facto aut dicto adeost opus, quietus ne sis.

Noctes is used without *dies* three times. In two of these examples we have adjective modifiers and verbs compounded with *per* which give the force of the preposition *per* in expressing time (cf. Equivalents of *per*), Amph. 314, Aul. 72,

Amph. 314, nam continuas has tris noctes pervigilavi.

In As. 918, the ablative of time would seem more natural than the accusative,

ut sinat | sese alternas cum illo noctes hac frui.

Noctes is used by Plautus like *noctem*, as the object of the verb but with the force of extent of time (cf. page 15), As. 807, Poen. 274, Truc. 32, 42, 49, 50 and 279.

Poen. 274 quous nebulai cyathos septem noctes non emam.

Compound forms of *annum* and *dies* are used by both writers. Of the compound forms of *annum*, Plautus uses *biennium*,

triennium and *quinquennium* in extent of time or equivalent constructions. *Biennium* is used with *abhinc* Bac. 388 and as subject of a verb, with the force of extent of time, Merc. 12, 533, 535. *Triennium* is used Most. 79, Mil. 350, and with *abhinc* Stich. 137. *Quinquennium* is used with *plus*, keeping the construction of extent of time, Epid. 498, also *sexennio* as ablative of degree of difference, equal to extent, with *prius* in a prologue, Poen. 67.

Plautus has the adjective form of the compounds, equivalent to extent of time with *natus*: *sexennis* Poen. 902, 987; *septuennis*, Bac. 440, Men. prol. 24, 1116, Merc. 292, Poen. prol. 66. Either the substantive or adjective form of the compound with the numerals up to *septuennis* is found in Plautus except *quadriennium*, which occurs in Cato de Agr. Cult. 113-2. Some of these forms are of infrequent use. *Quinquennium*, for instance, is cited in the lexicon for Cicero de Leg. 3-3-7 in an old law and Ovid. *Triennium*, Turpilius 133, is the only form of these compounds found in the Comic or Tragic fragments. Terence has *biennium* Hec. 87 and *triennium*, with *abhinc*, And. 69, both of which are common classical forms.

Of the compounds for *dies*, *biduum*, a common form of the classical period, is not found in Plautus, nor in the Comic or Tragic fragments nor fragments of the early poets (Baehrens). It is used by Terence twice, in extent of time construction, alone, Eun. 187, 636, and with the preposition, Eun. 190.

Triduom is used by Plautus nine times and by Terence four times. This form is found but once in the fragments of early Comedy or Tragedy, Cæcil. Stat. 50. *Hoc*, as a modifier of *triduom*, is used alone three times, referring in all cases to the future, Curc. 208, Men. 376, Truc. 874 and with *unum* referring to the past As. 428. *Unum* is used alone Most. 958, 959, *continuom* Mil. 742, *solum* Cist. 104 and *triduom* is used without an adjective Mil. 1194. Terence has as modifiers *hoc* Phor. 489, 513, *totum* Eun. 223 and *universum* Eun. 224. *Continuos* Mil. 742, *totum* Eun. 223 and *universum* Eun. 224 give the force of the preposition *per* in expressing time (cf. Equivalents of *per*).

Of other forms of compounds representing *dies*, Plautus has *quadriduo*, but in the ablative of time with the preposition *in*. This compound is not found in Terence, but is classical and is found in Cato.

Ætatem, as accusative of extent of time, is used nine times by Plautus and three times by Terence: Amph. 1023, As. 21. 274, 284, Curc. 554, Men. 720, Poen. 636, Ps. 515, Rud. 715, Eun. 734, Haut. 716, Hec. 747.

In meaning it is about equivalent to the English expressions, all your life, for a life time, and is correctly explained by Donatus, Hec. 5-1-21, *tam diu quam diu est ætas*, equivalent to the Greek *διὰ βίου*, as

Men. 720 nam med ætatem viduam esse mavelim,
quam istæc flagitia tua pati quæ tu facis.

In Eun. 734, the force is different, as shown by the context and is equivalent to the exaggerated use of age in English, *iam dudum*, *ætatem*, a long time, an age. In Poen. 636, *ætatem* has a little more general meaning of, a long time, than in the other passages but bears the same translation.

Ætatem in the sense of a long period of time is used in Lucretius 6-236. For Lucilius(1-20) *ætatem* is cited by Donatus as having the meaning *pro longinquo tempore* but the construction of *ætatem* in this fragment is not certain.

Ætatem is without adjective modifier in all these passages. Schœll in the Ritschl edition inserts *tuam* as a modifier of *ætatem* Rud. 715. This conjecture is without manuscript support, is not demanded by the meter and the parallel use in other passages would support the use of *ætatem* here without a modifier. (*Meam ætatem* is read by Leers, p. 32, for Men. 720. *Hanc ætatem*, Mil. 626, Merc. 549, marked by Leers, p. 32, as extent, is object and subject respectively of an infinitive.)

This use of *ætatem* is ante-classical and is scarcely found outside of Plautus and Terence.

Tempus is used by Terence in this construction but not by Plautus. This is an unusual construction and in this passage *tempus* might be regarded as object of the verb.

Haut. 67. Numquam tam mane egredior neque tam vesperi
Domum revortor, quin te in fundo conspicer
Fodere aut arare aut aliquid ferre. denique
Nullum remittis tempus neque te respicis.

I have construed the passage by understanding a complementary infinitive, for *remittis*, from *fodere* and *arare* and regarding *tempus*, equivalent to *punctum temporis*, as extent of time, as Cicero, in Verr. 2-4-21 *navem imperare ex foedere debuisti: remisisti in triennium; militem nullum umquam poposcisti per tot annos*. The passage in Terence might be construed as *horam* in Cicero, in Verr. 2-1-25, *hic tu fortasse eris diligens, ne quam ego horam de meis legitimis horis remittam* and *tempus*, in Verr. 2-1-30, *reliquum omne tempus huius anni me vobis remissurum putastis*. In support of the accusative of extent of time construction might be cited,

Most. 958 numquam hic triduom unum desitum est potarier.
Triduom unum est haud intermissum hic esse et bibi.

The ablative might seem more natural than the accusative *tempus* in Haut. 70, but compare Caes. B. G. 1-26-5 *nullam artem noctis itinere intermisso*.

Tempus is used with a similar force by Plautus.

Bac. 209 Immo, Chrysale, em non tantulum
umquam intermittit tempus quin eum nominet.

A similar use of *intermittit* is seen in Terence.

Ad. 293 nam numquam unum intermittit diem | Quin semper veniat.

Horam is used by Terence in this construction

Phor. 514 unam praeterea horam ne oppertus sies

Horam is not used by Plautus in this construction. The reference to the *solarium* in the fragments 21-30 might lead to the inference that the name *hora* was strange to Plautus but he uses it Ps. 1304. *Horam* in this construction is not found in the Comic or Tragic fragments.

A *Relative Pronoun* is used by Plautus as accusative of extent (*noctem unam* is marked as the accusative of extent by Leers, p. 30),

Amph. 279 Neque ego hac nocte longiorem me vidisse censeo,
nisi item unam, verberatus quam pependi perpetem.

Relatives are not used in this construction by Terence. In

Pacuvius to the accusative of a relative is used which may be extent of time or the object of the verb. The construction is not quite certain in so short a fragment. I have not found a relative in this construction in any other author.

Ordinal Numerals, as modifiers of an accusative singular in the extent of time construction, are not used by Terence. This construction is found in Plautus,

Pers. 172, Nam equidem te iam sector quintum hunc annum.

Plautus and Terence both use the ordinals in other constructions that form a good substitute for extent of time.

Stich. 29, Nam viri nostri domo ut abierunt
hic tertius annus.

Men. 234, Hic annus sextust postquam ei rei operam damus.

Truc. 402, Quoniam iam decimus mensis adventat prope.

Amph. 481, Alter decumo post mense nascetur puer
quam seminatust, alter mense septumo.

Hec. 394, Tum, postquam ad te venit, mensis agitur hic iam septumus.

The only example of the ordinal in the construction of extent of time in the Comic or Tragic fragments is

Afran. 229, Tertium diem præclavium unum texere.

Quartum diem is subject or predicate rather than extent of time in

Turpilius 140, festum esse hinc quartum diem | Hodie iterant.

An example in the early Poetic fragments is

Nævius Bell. Poen. 44. (Baeh.) Se primum decimum annum ilico sedere.

Se primum is Baehrens' reading for *septimum* of the manuscripts and *sedere* for *sedent*.

In the fragments of early Poetry, Comedy and Tragedy the following substitutes with ordinals are found for extent of time constructions:

Ponponius 55, Decimus mensis est, cum factum est.

Pomp. 77, Dies hic sextust, cum nihil egi, die quarte emoriar fame.

Ennius. Ann. 389, septingenti sunt paulo plus aut minus anni,
augusto augurio postquam inclita condita Roma est.

Comparatives occur six times in Plautus with the words used to express extent of time. In three of these examples the

construction is not influenced by the comparative and the accusative, the regular construction in extent of time, is used, Epid. 498, Pers. 21, (Rud. 1382) and Stich. 160. In three of the examples the ablative is used after the comparative, Bac. 818, Curc. 14 and Men. 446.

Terence does not use a comparative in the construction of extent of time. The construction is avoided by the use of a demonstrative,

Haut. 62, annos sexaginta natus es | aut plus eo, ut conicio.
Hec. 421, Dies triginta aut plus eo in navi fui.

In Eun. 184, *plus biduom* is used but *biduom* is the object of a verb and not extent of time, as Trin. 402 *minus quindecim dies sunt*.

In expressing age with *natus*, where a comparative is used, Plautus in one example uses the ablative after the comparative *plus*, and in another, the accusative would stand after the comparative *minus*, an unnecessary emendation by Schoell,

Men. 446, Plus triginta annis natus sum.
Rud. 1382, (minus) quinque et viginti natus annos.

The ablative, as used in Men. 446, is rare. Compare Gild. Gram. p. 189-5, Landgraf, pro Rosc. Am. p. 212.

In the early inscriptions the comparative in these expressions of age is the adjective, *maior* and *minor*, commonly, rather than the adverb, as in Plautus, and the accusative and ablative are about equally common. C. I. L. 1-198-13 *qui ve minor anneis XXX maiorve annos LX gnatus siet*, 1-206-89, 1-206-19, 1-200-14 (*minus annum*). In regard to the other examples, when comparatives are used in Plautus, there seems to be a difference between the accusative and ablative as to the time referred to.

Stich. 160, gesto plus annos decent.
Pers. 21, plusculum annum
fui praeferratus apud molas tribunus vapularis.
Epid. 498, plus iam quinquennium sum libera.

In all of these examples the force is that of extent of time purely.

Bac. 818, Hunc si ullus deus amaret, plus annis decem,
plus iam viginti mortuom esse oportuit.

Here the thought is not that of extent of time purely, but the meaning is, He ought to have died ten years ago.

Curc. 14, plus iam anno scio.

I knew that over a year ago.

In the early fragments we have comparatives in extent of time, *minorem annis duodecim* P. Corn. Scipio Africanus Minor, Macrob. S. 2-10, Meyer p. 105; in Caecilius 52 *non plus triduom*. I find no other examples of the construction in the early fragments. The comparative does not affect the construction of the nominative,

Ennius Ann. 389 (Baeh.) septingenti sunt paulo plus aut minus anni.
C. I. L. 1-206-151 Amplius dies LX reliquei sunt antequam.

Abhinc is regularly followed by the accusative to express the extent of time. The ablative is rare, only two examples being cited. Roby § 1092, Krebs, Antibarb., Archiv 4-109.

Most. 494, qui abhinc sexaginta annis occisus foret.

The other example is in Cicero, in Verr. 2-130. The latest edition of Plautus, Leo's, adopts the reading with the regular construction, *annos*, instead of the manuscript reading.

The other examples have the accusative with *abhinc*, Bac. 388, Cas. prol. 39, Stich. 137 and Truc. 341.

Terence has the regular construction in all instances And. 69, Hec. 822 and Phor. 1017.

A substitute for *abhinc* with the accusative in Plautus is the use of the ablative *anno* alone in

Men. 205 Quattuor minis ego istanc anno emi uxori meae.
Truc. 392 qui quasi uxorem sibi | me habebat anno, dum hic fuit.
Amph. prol. 91 Etiam, histriones anno quom in proscaenio hic
Iovem invocarunt, venit, auxilio is fuit.

A good example of this use of *anno* is found in

Lucilius 28-23 utrum anno an horno tete abstuleris a viro.

Abhinc is found in the early fragments in two examples.

Turpilius 133 abhinc triennium, Laberius 13 abhinc menses duos,

Accusative of Extent with the Copulative Verb is used twice in Plautus,

Aul. prol. 3 hanc domum | iam multos annos est quom possideo et colo.
 Pers. 137 sicut istuc leno non sex menes Megaribus
 huc est cum commigravit.

Compare also the adverbs of time used with the copulative verb,

Amph. 302 iam diu est quom ventri victum non datis.
 Merc. 541 hau sane diust quom dentes exciderunt
 As. 890 iam dudum factum est cum primum bibi,
 Trin. 1010 iam dudum factum est cum abiisti domo.

Terence has *in diem* with *est*, Eun. 1020 (page 26). The accusative with the copulative verb is probably a confusion of two constructions, the simple accusative of time and the use of the temporal substantives as subjects of the copulative verb, followed by *cum* or *postquam*,

Most. 470 septem menses sunt quom—tetulit
 Trin. 402 minus quindecim dies sunt quom—accepisti,
 Men. 234 hic annus sextust postquam ei rei operam damus
 Merc. 535 iam bienniumst, quom tecum rem habet?

ABLATIVE OF EXTENT.

The Ablative expressing extent of time is not used by Terence, but is used by Plautus in one clear example,

Bac. 6, Qui viginti annis errans a patria afuit.

Compare Terence,

Haut. 118, clam me profectus mensis tris abest.

I have regarded *anno*, which might be extent, as equivalent to the ablative with *abhinc* (page 22) or *ante* in the example

Truc. 392, qui quasi uxorem sibi
 me habebat anno, dum hic fuit.

Die is regarded ablative of extent by Ebrard, de Abl. Loc. Instr. p 626. Pers. 264, *die uno absolvam*. It is rather time within which as Epid. 466 *te absolvam brevi*. In regard to the use of the ablative to express extent of time, Schmalz says, Lat.

Syntax Muel. Handbuch 2-p. 414, An Stelle des letztern tritt uebrigens infolge eines in der Vulgärsprache herrschenden Gebrauches schon vereinzelt bei Cic. Caes. u. Sall. und dann bei Livius u. Tac. der Abl., welcher z. B. auf den Inschriften aller Länder, ferner bei den eccl. und ueberhaupt im Sp. Lat. - - - sehr ueblich ist. Compare also Draeger 1-534, and for late Latin, C. V. Paucker, Justinische Syntax, Oesterreich. Gym. 1883-p. 326, and A. Ebert, Syntaxis Frontoniana, Acta. Sem. Erlang. 1-321.

In negative sentences the ablative is used with the force of extent of time by both Plautus and Terence.

Most. 505, *anno vix possum eloqui.*

Curc. 451, *Ita non potuere uno anno circumirier.*

Pers. 504, *neque istoc redire his octo possum mensibus.*

Most. 238, *nam neque edes quicquam neque bibes apud me his decem diebus*

Bac. 422, *nego tibi hoc annis viginti fuisse primis copiae,*

In Terrence,

Ad. 520, *Ut triduo hoc perpetuo prorsum e lecto nequeat surgere.*

Ad. 527, *ego hoc te toto non vidi die.*

Eun. 331, *illum liquet mihi deierare his mensibus
sex septem prorsum non vidisse proxumis.*

Plautus uses the accusative also in these negative sentences,

Most. 954, *Quin sex menses iam hic nemo habitat.*

Compare Gildersleeve p. 253-3 when the Notion is Negative, the English Time For which is the Latin Within Which, [Roscius] *Romam multis annis non venit*, Cic. Rosc. Am. 27-74; Roscius has not come to Rome in (for) many years. Not always, however; compare Most. 954.

Compare also P. G. Lyth, *DeUsu--Per apud Livium, Libri Secundi Prior Pars.* p. 3. He says that a few examples of the ablative of extent of time are found in affirmative sentences in Livy (not in Cicero) and that in negative sentences the ablative is always used.

In the early fragments I have found the ablative of extent only in

Lucil. 15-27, *dum miles Hibera
terra seice meret ter sex, aetate quasi, anneis.*

Ebrard. de Abl. Loc. Instr. usu. p. 626, cites some six other examples from the early fragments besides some examples from Plautus and Terence. The ablative in all these examples from the fragments except Lucil. 15-27, expresses time within which rather than extent.

Lucil. fr. inc. 89, magna penus parvo spatio consumpta peribit.

Lucil. 2-28, quae horis sublata duabus omnia sunt.

Lucil. 30-38, quem una angina sustulit hora.

Cael. Antip. fr. 26 (Peter p. 103) Nullae nationi tot, tantas, tam continuas victorias tam brevi spatio datas arbitror quam vobis.

ACCUSATIVE WITH PREPOSITIONS.

In with the Accusative is used to express time and has three distinct classes of meanings in Plautus, but two of which are found in Terence. The classes of meanings are (1) the extent of time, (2) the date for an appointment or postponement and (3) the distributive force of *in* with *dies* and *noctes*.

(1) The use of *in* with the force of into or until, which is found in classical writers and more frequently in late Latin, is not found in Terence but occurs in Plautus,

Stich. 638, Numquam edepol me vivom quisquam in crastinum inspiciet diem.

No one shall see me alive into the morrow. *Ad* is used in very similar expressions As. 630, Men. 1022 and Rud, 1288. Another example of *in* with the force of into, until, is

Cas. 678, Neque se tuam nec suam neque viri vitam sinere in crastinum protolli:

She will not allow your life nor her own nor her husband's to be prolonged into the morrow.

In with the accusative, with the force of for, during, is used by Plautus with *diem* nine times and twice with *perpetuom* and by Terence with *diem* twice, with *biduom* once, with *perpetuom* once, with *longitudinem* once and with *tempus* once.

Diem in this construction in Plautus occurs once without a modifier, once with *unum*, once with *eum* and six times with *hunc*. In Terence it is used only without a modifier. *Diem* in this construction without a modifier has the force, for the time being, for awhile.

Mil. 861, Fugiam hercle aliquo atque hoc in diem extollam malum.

Phor. 781, Geta: praesens quod fuerat malum, in diem abiit

Eun. 1020, Sed in diem istuc, Parmeno, est fortasse, quod minare.

In diem is used with a different meaning in

Cato frag. p. 63-4, Venefici postridie iussisti adesse in diem ex die.

In Horace O. 3-29-42, *in diem* has the meaning of daily, every day. It is used with the same meaning as in Plautus and Terence by Cicero, Phil. 2-34-87 *in diem vivere*, the meaning of which is shown de Orat. 2-40-169, *si barbarorum est in diem vivere, nostra consilia sempiternum tempus spectare debent*. *In horam* is used with the same meaning, Cic. Phil. 5-9-25, *in horam viverent*.

Diem with *unum* as modifier and *dies* understood, represented by its modifier *omnis*, are used with *in*,

Ps. 534, Quin te in pistrinum condam? Non unum in diem,
Verum hercle in omnis quantumst.

In in this example, is used to express the term of a sentence, the time of which is future, put in the mill for one day, in distinction from simple measure of past time, as expressed by *unum diem*,

Men. 959, numquam aegrotavi unum diem.

In the same way Plautus uses *totum diem*, without the preposition, to express simple extent of time, with the gnomic present, Pers. 115 and Truc. 906, and *perpetuom diem* Most. 765. Terence uses *unum diem* Ad. 332, and Phor. 304, with reference to the future, but without the preposition in both cases.

When the demonstratives, *eum* and *hunc*, are the only modifiers of *diem* in expressions of time, the preposition *in* is regularly used; when *diem* has the additional adjective modifier, *in* is omitted.

- Cas. 563, Stultitia magna est, mea quidem sententia,
 hominem amatorem ullum ad forum procedere,
 in eum diem quo quod amet in mundo siet.
 Ps. 128, in hunc diem a me ut caveant, ne credant mihi.
 Ps. 547, Da in hunc diem operam, Callipho, quaeso mihi.
 Stich. 424, In hunc diem te nil moror.

In hunc diem is used in the same way also Poen. 503, Ps. 899 and Stich. 478. With these examples compare those in which *unum* is used with *hunc* as a modifier of *diem*.

- As. 847, Unum hunc diem perpetere, quoniam tibi potestatem dedi.
 Merc. 542, hunc me diem unum oravit
 ut apud me praeberem locum.
 Stich. 421 nunc hunc diem unum ex illis multis miseriis
 volo me eleutheria capere advenientem domum.

An exception to the principle formulated is the use of *hunc diem* without the preposition, in the text of recent editions,

- Mil. 77 Regi hunc diem mihi operam decretumst dare.

When the verse is compared with one given above,

- Ps. 547 Da in hunc diem operam, Callipho, quaeso mihi

it seems doubtful if the reading, *hunc diem* without the preposition, Mil. 77, is correct. The reading of manuscripts B and C, *rei*, frequently used with *operam dare*, Men. 234, Pers. 333, 372, 393, Poen. 815, Ps. 1115, would allow the preposition *Rei* in *hunc diem*, or a change in the order of words is possible,

- Regi operam in hunc diem mihi decretumst dare.

The rule for the use of the preposition *in* with *diem* when modified by *hunc* alone does not hold for *annum* and *noctem* when modified by the demonstrative alone. With both words Plautus uses the accusative without the preposition.

- As. 230 Annum hunc ne sit cum quiquam alio
 Bac. 1097 eam sibi hunc annum conductam
 Ps. 190 hunc annum quod satis - - - sit.
 Men. 188 cum utro hanc noctem sies
 Truc. 688 ut mecum hanc noctem sies.

Terence uses none of these words in the singular except *diem*.

With *hunc diem* and *hoc biduom* he uses the preposition *in*, according to Plautus' usage, but *in hunc diem* is not used to express extent. *In hunc annum* and *in eum annum* are both used, as Plautus uses *in hunc diem*, in Latin inscriptions C. I. L. I-198, (A. U. C. 631-2), Sec. 12, 14, 19, 20 and 21.

In perpetuom is used by Plautus twice Capt. 441 and Stich. 747, and by Terence once, Haut. 781. This is found C. I. L. I-198-27. *In longitudinem* is used by Terence, Haut. 963, *in breve—tempus*, Hec. 842, and *in hoc biduom*, Eun. 190.

(2) The second use of *in* with the accusative, in expressing time, is to fix a date or the time of an engagement. This force will be seen to be related to that found in many examples of the first class and may be the original force from which the other force of extent developed. Plautus has examples of this use:

Ps. 1335 *in crastinum vos vocabo*
 Stich. 516 *Nam ille heri me iam vocaverat | In hunc diem*
 Pers. 689 *Lucro faciundo ego auspicavi in hunc diem.*
 Trin. 1189 *Tu in perendinum paratus sis ut ducas (uxorem).*
 Most. 66 *ego ire in Piraeum volo | In vesperum parare piscatum mihi.*

In vesperum, in this passage and Most. 700, has the acquired meaning, for the evening meal.

Terence has examples of this use of *in* And. 269, Eun. 540 and 1047.

And. 269 *Quia olim in hunc (diem) sunt constitutae nuptiae.*

Much the same force of *in* is found with verbs of postponing in Plautus,

Aul. 531 *Spes prorogatur militi in alium diem.*
 Poen. 500 *Omnis extollo ex hoc die in alium diem.*

(3) The third use of *in*, *in dies* and *in noctes* with the meaning, every day, every night, is found in Plautus but not in Terence. The comparative idea with the notion of increase or decrease is present:

Bac. 466 *in dies faciat minus.*
 Merc. 838 *mores deteriores increbrescunt in dies.*
 Pers. 471 *Nam ego hodie compendi feci binos panes in dies.*

The distributive force is expressed by the distributive numeral in

Epid. 53 id adeo argentum ab danista apud Thebas sumpsit fænore,
in dies minasque argenti singulas nummis.

Men. 457 adfatim est hominum, in dies qui singulas escas edint,

In neither example is *dies* modified by the numeral but the effect is the same (cf. Keil, Cato de Agr. Cult. 58.) In one example we have both the comparative and distributive numeral,

Truc. 302 quae in noctes singulas | latere fit minor.

In Men. 896, Brix and Goetz and Schoell (small edition) follow the manuscripts in reading *in dies* but I think that the correction to *in die* is warranted as the distributive force is not expressed in the verse,

Men. 896 Quin suspirabo plus sescenta in die.

On the other hand I should read *in dies*, with good manuscripts, where the distributive numeral is used,

Amph. frag. VI. Ibi scrobes ecfodito tu plus sexagenos in dies

In Aul. frag. III the manuscript reading is *in die* but I should be inclined to read *in dies* on account of the distributive.

Aul. frag. III. Ego ecfodiebam in dies denos scrobes.

The distributives in these cases, however, may have the force of simple cardinal numerals as sometimes in Plautus.

In nonum diem, in the singular, has the distributive force, partly through the verb *solet*,

Aul. 324 Cocus ille nundinalist, in nonum diem
solet ire coctum.

In diem does not have this force in Terence but is used in Horace,

Od. 3-29-42 cui licet in diem | dixisse 'Vixi'.

In the Comic or Tragic fragments the only examples found of *in* with the accusative in expressing time are Afranius 151 *in posterum* and 351 *in dies* - - *magis*. *In annos singulos* occurs C. I. L. 1-198 2 and 199-25-28, *in dies* C. I. L. 1008-16 and 1010 and *in horas* 1010. *In diem* is read in Lucilius 28-26 but *in die* is a better reading (cf. Ribbeck, Rhein. Mus. 29-124)

Cui saepe mille imposui plagarum in die.

Per with the accusative in relations of time is very limited in its use in Plautus and Terence. With its distinctive meaning, throughout, during the entire time, it does not occur. With the meaning of, at, on, within, it is used by Plautus not by Terence, with other words than in the adverbial expression *per tempus*.

Per Dionysia, at the festival of Bacchus. is used by Plautus, Cist. 89 and Curc. 644, *per annonam*

Stich. 179 *per annonam caram dixit me natum pater*.

Compare

Trin. 484 *Cena hac annonast sine sacris hereditas*.

Per tempus, with the meaning, on time, at the write time occurs Plautus, Bac. 844, Cas. 164, Men. 139, Poen. 135, Truc. 188 Terence, And. 783, Hec. 622.

The only example of *per*, in the relation of time, which I find in the first volume of C. I. L. is

1-1220-7, *nunc data sum Diti longum mansura per aevum*.

In the early fragments we have, Gracchus in Popilium, Gell. 11-13 *per hosce annos*, Incerti vaticinium, (Baehrens 35) 5 *per tot annos*, Quadrigarius (Peter p. 138) frag. 11 *per sexennium*. In these examples *per* has the force of through, throughout, a force which is not common until near the classical period. *Per* is very frequent in Cato, but is rarely if ever used with this force of throughout, extending through, of the duration of a single event, cf. Schoendoerffer, de Syntaxi Catonis p. 39 and Keil, Cato de Agr. Cult. pp. 168, 181. Lucretius has *per* with this force in a few examples, cf. Holtze, Syntax Lucret. p. 81, Meissner, Lucretiana p. 46.

Examples of other meanings of *per* in time relations in the early fragments are,
per id tempus, Porcius Licinus (Baehrens p. 278) 1-4-10; *per idem tempus*, Varro frag. p. 178-3, Trag. Frag., Inc., 82 (Ribbeck 1-p. 246); *per Dionysia*, Varro. frag. p. 126-6; *per mysteria*, Caecilius 223; *per ludum*, Laber. 58; *per messim*, Comic Frag. Inc. Pal. 68 (Ribbeck 2-p. 123); *per matutinum lumen*, Attius 185, (not pure time).

Equivalents for *per*. The meaning throughout, later expressed by *per*, was expressed by the employment of (1) verbs, adjectives and adverbs compounded with *per*, (2) adjectives and adverbs, whose meaning gave the force of *per*.

In Plautus, the verb compounded with *per* being used in many sentences with an accusative expressing extent of time, *per* in the compound has much the same force as the preposition *per*.

per-noctare, Truc. 278 Cumque ea noctem in stramentis *pernoctare* *perpetem*.

per-vigilare, Amph. 314, Nam continuas has tris noctes *pervigilavi*.

Aul. 72 *pervigilat* noctes totas. Curc. 181 *pervigilari*.

per-dormiscere, Men. 928 *perdormiscin* usque ad lucem?

Men. 930 *perdormisco*.

per-coquere Merc. 579 prandium qui *percoquat* |
apud te hic usque ad vesperum.

per-vivere Capt. 742 etsi *pervivo* usque ad summan ætatem,

per-petere As. 847 Unum hunc diem *perpetere*

per-petuate Ps. 306 qui *perpetuat* data

per-durare Curc. 241 Quin tu aliquot dies | *perdura*

In Terence the compounds are not used with the accusative of time and accordingly *per* of the compound does not have much of the force of the preposition *per*.

per-noctare Ad. 531 sed si hic *pernocto*.

per-durare Hec. 269. Non posse apud vos Pamphilo se abente *perdurare*.

Adjective and adverbial *compounds of per*, in which the force of *per* is felt, are employed by Plautus,

per-enne Amph. prol. 14 Lucrum ut *perenne* vobis semper suppetat;

per-enniserve Pers. 421 *perenniserve*, lurco, edax, furax, fugax,
cedo sis mi argentum.

perennitas Pers. 330 *perennitati* or *perennitatis*, manuscripts;
perennitassit—Conjecture of Buecheler.

parum-per Amph. 389, 638, Cist. 712, Curc. 357, Men. 348, Merc. 922,
Mil. 596, Most 1153, Truc. 326

Curc. 357 tace *parumper*, Merc. 922 mane *parumper*.

paulis-per As. 880, Aul. 805, Bac. 416, 486, Merc. 915, Mil. 196,
Ps. 38, Rud. 590, 1036,

Merc. 915, As. 880 *paulisper* mane, Bac. 486 si operiri vellem
paulisper modo.

tantis-per Aul. 340, Men. 193, Mil. 1021, Rud. 1190

Mil. 1021 hic astabo *tantisper* cum hac forma et factis frustra?
aliquantis-per Ps. 571 concedere *aliquantisper* hinc mi intro lubet.

Tercnec has *parum-per* And. 714, Phor. 486, *paulis-per* Ad. 253 *tantis-per* Haut. 106, 147, Ad. 70, *aliquantis-per* Haut. 572.

Adjectives are employed by both Plautus and Terence to express the relation of time, which at a later time is expressed by *per*,

perpetuus, As. 235, 721, Most. 765, Rud. 370, Stich. 158
 Ad. 520, Hec. 87

As. 235 *perpetuom* annum hunc mihi ut serviat.

perpes, Amph. 280, 732, Truc. 278.

Truc. 278 *noctem* - - *pernoctare perpetem*.

totus, As. 635, 754, 872, And. 73, Stich. 153 Truc. 906.
 Eun. 223, 1079, Hec. 800

As. 872 *noctem totam* *stertere*.

continuus, Amph. 314, Mil. 742, 743,

Mil. 742 *ubi triduom continuom fuerit*.

continuo, the adverb, is very frequent.

univorsum, Eun. 224 *univorsum triduom*.

Equivalents of *per* are found in other compounds in later writers, *pernox*, *perhiemo*, *perenno*, *perannare*, *perennis*.

In the early fragments we find some equivalent expressions.
 In the Tragic fragments,

Attius 557 *sedem*, in qua ego novem hiemes saxo stratus *pertuli*.

Attius 417 *pervixi* usque adhuc?

Pacuvius 10 *frendere noctes misera* quas *perpressa* sum.

Lucilius has *perlabitus* in an example which shows the corresponding place relation of the preposition clearly.

14-24 *qui campos collesque gradu perlabitur uno*.

per-ennes occurs Ennius Sat. 46-47.

parum-per, Pacuvius 327, Attius 381.

paulis-per, Pomponius 43, Caecilius 51.

aliquantis-per, Caecilius 52.

The force of *per* is clearly shown in the example

Caecilius 51 velim paulisper te opperiri.
Quantisper? non plus triduum.

The absence of *per* in Plautus and Terence can be appreciated by comparing some expressions of time with those of later writers who have the choice between the simple accusative and *per* with the accusative.

Livy 21-2-1 *per* quinque annos — Mil. 1078 annos octingentos (vivont).
Livy 1-41-6 *per* aliquot dies - - - celata morte — Mil. 582
me occultabo aliquot dies.
Livy 21-30-9 *per* octo menses — Stich. 159 mensis gestavit decem.
Livy 23-44-6 *per* noctem totam — As 872 noctem totam stertere.

TIME WHEN OR WITHIN WHICH.

CASES WITHOUT PREPOSITIONS.

Time When or Within Which is expressed by the following Ablative, Locative and Genitive forms without a preposition:

In Plautus, anno, annis, quotannis, harno, mense, mensibus, diebus, die, meridie, hodie, cottidie, cottidiano, perendie, pridie, postridie, postriduo, triduo, quadriduo, diu, dius, interdius, nudius, nocte, noctu, nox, conticinio, diluculo, crepusculo, horis, hieme, aestate, calendis, quinquatribus, vigiliis, Aphrodisiis, ludis, nuptiis, aetate, opportunitate, tempestate, tempore, temperi, heri, vesperi, luci, mane, belli, duelli, domi, opera, adventu, inventu, pedatu, fetu, labore, partu, quo, qua (relatives);

In Terence, anno, mensibus, die, meridie, hodie, cottidie, triduo, tridui, bidui, nocte, noctu, aetate, tempore, vesperi, heri, luci, mane, quo, quibus (relatives), adventu, partu, actu.

Anno is used to express time eight times by Plautus. In four cases it is used without a modifier. In three of these, Amph. prol. 91, Men. 205, and Truc. 393, *anno* has the meaning, a year ago, equivalent to *ante* or *abhinc* with the ablative or accusative (cf. page 22). In one case,

Most. 505, *anno vix possum eloqui*,

in a sentence with a negative idea, *anno* has almost the force of extent (cf. page 24). In another case,

Curc. 451 *non potuere uno anno circumirier*,

uno anno has the force of extent in a negative sentence (page 24). *Hoc*, used with the future, modifies *anno* in two cases Rud. 630, 637. *Quinto*, the ordinal, and *quoque* are used together as modifiers,

Merc. 66, *Neque nisi quinte anno quoque solitum (positum-libri) visere*.

Anno is used with the preposition *in* by Plautus only in expressing how many times in a year (cf *in* with the ablative),

Bac. 1127 *ter in anno*.

Terence uses *anno* but once and then in expressing the year of a man's life,

Ad. 938, *Ego novos maritus anno demum quinto et sexagensumo | fiam*.

Annis is used twice by Plautus, once to denote extent of time (cf. page 23) and once, time within which, in a negative sentence, where it is almost equivalent to extent of time (page 24). In this example Plautus uses *primis* in the sense of, the last, or the past.

Bac. 422, *nego tibi hoc annis viginti fuisse primis copiae*,

I declare that you have not had this liberty in (for) the last twenty years.

Quotannis, as a single word, occurs in Epid. 229. Manuscript A has in this passage *quodannis*, a form which occurs in inscriptions also.

Terence has neither *annis* nor *quotannis* nor does he use *quot* in specifications of time with the meaning, each, every. Plautus has *quot* again in this meaning in *quot calendis* Stich. 60. I do not find the form *quotannis* or *quot* with other designations of time, in the sense of each, every, in the early fragments. In early inscriptions I find an example of *quotannis* C. I. L. 1-198-15. Cato has *quot mensibus* and *quotannis* rather frequently. For examples of *quot annis* and the manuscript readings of *quod* for *quot*, compare Keil, Cato De Agr. Cult. 2-p. 81.

Horno, the ablative of the substantive form of *hornus*, is used with the force of *hoc anno*,

Most. 159 velut horno messis magna | fuit,

Horno is used in the same way in Lucil. 7-2, 28-23, where the force is clear,

28-23 utrum anno an horno te abstuleris a viro,

and Varro frag. 126-6, a passage given by Nonius who explains *hornum*, *ipsius anni*.

Mense is used with *post* with a meaning nearly equivalent to time when in Plautus,

Aul. 798, Nam tua gnata peperit decumo mense post:

Amph. 670 decumo post mense, ut rationem te putare intellego.

The fuller form of these expressions occurs

Amph. 481 alter decumo post mense nascetur puer
quam seminatust, alter mense septumo;

The same time is designated by Terence without the use of the ablative,

Ad. 475 gravida factast, mensis decumus est.

A different form still is used in one of the Tragic fragments,

Inc. Fab. 80 Ego tum gravida expletis iam fere ad pariendum mensibus,

Compare

Cist. 163 decumo post mense exacto hic peperit filiam.

Mense is used in designating the same time in the Comic fragments,

Caecil. 164 Soletne mulier decimo mense parere?

Pomp. 56, Decimo mense demum turgens verminatur, parturit.

Examples are given by Gellius, 3-16, in his chapter *de tempore humani partus*.

Mensibus is used twice by Plautus to express time, once in a negative sentence with the meaning within, almost equivalent to extent (page 24),

Pers. 504 neque istoc redire his octo possum mensibus.

In both examples *his*, meaning the next, and a cardinal numeral are the modifiers,

Poen. 872 iam his duobus mensibus | volucres tibi erunt tuae hirquinae.

In Terence *his* and a numeral are used with *proximis* to denote the past (six or seven) months, *mensibus* occurring in a negative sentence also, giving the notion of extent of time (page 24),

Eun. 331 Illum liquet mihi deierare his mensibus
sex septem prorsum non vidisse proximis.

Diebus is used twice by Plautus, not at all by Terence,

Poen. 1203 Nos fore invito domino nostro diebus paucis liberas.

Most. 238 neque bibes apud me his decem diebus.

In both cases *diebus* has the force of within and in the negative sentence, Most. 238, is nearly equivalent to extent of time. In Most. 238, the modifiers are *his* and *decem*. When *his* is used alone, as the modifier, the preposition *in* is used.

Capt. 167 nam illum confido domum | in his diebus me reconciliassere.

There are two passages, one in Plautus and one in Terence, with the same modifier as in Poen. 1207, in both of which the preposition is used.

And. 104 in diebus paucis.

Truc. 643 ego faxo dicat me in diebus pauculis | crudum virum esse.

For emendations for Poen. 1207, compare the Ritschl edition. If the present reading is accepted Plautus varies in his use of the preposition without a difference in modifiers or meaning. The reading Poen. 1207 of *diebus paucis* without the preposition is supported by the same construction in a similar sentence in

Catullus 13-2 Cenabis bene - apud me paucis - - diebus.

Die is used thirty-four times by Plautus to express time and four times by Terence. In all cases it is used with adjective modifiers. In two cases in Plautus *die* is shown by the modifier to be feminine and in three cases to be a locative.

In Plautus *uno* is the modifier nine times and the meaning is, in or within one day. *Die uno* is used without the preposition *in*, in expressing how many times in a day, Aul. 70 *Decies die uno*, an expression in which *die* without a modifier would take the preposition *in* in Plautus (cf. *in* with the Ablative). *Die uno absolvam*, Pers. 265, was considered (p. 23) as expressing time within which and not extent of time. The same expression occurs Capt. 731 *non uno absolvam die*, but in a negative form. *Uno die* occurs in another negative sentence, which gives the extent force,

Truc. 907 *numquam hoc uno die efficiatur opus*.

In the other five cases *uno die* is used to close the verse, four times an iambic verse and once a trochaic septenarius, Capt. 717 (in which *uno* does not stand with *die*), Men. 474, 1103, Mil. 45, Poen. 472. In one verse *uno die* is preceded by another *uno* which modifies another noun,

Men. 1103 *una matre natos et patre uno uno die*.

In the same way Ritschl inserted *una* in Mil. 45, in which the meter of the manuscript reading is irregular,

Mil. 45 *sunt omnes quos tu occidisti una uno die*.

The latest editors, however, have not accepted this emendation. Ordinal numerals are used as modifiers three times:

Ps. 1173 *Quotumo die | ex Sicyone huc pervenisti? Altero ad meridiem*.
Truc. 424 *Quinto die quod fieri oportet*.

Quotumus the interrogative seems to be used by Plautus only. *Quoto die* is informally quoted from Fabius Pictor frag. 24, (Peter p. 30). The demonstrative *eodem* is used with *die*, followed by the relative of time *quo* Men. 749, Merc. 38, and by *ubi* Rud. 1337. *Die* is thrown into the relative clause Bac. 341 and Poen. 344 *quo die* and the interrogative *quo* is used Most. 1018.

Ullo is modifier Cas. 857, *illo* Amph. 254 and Rud. 499. *Hodie* is used instead of *hoc die* exclusively. *Hoc die* is the reading of BCDZ in Ps. 585b, but the editors follow A in reading *hodie*. The simple adjective modifiers are *natali die* Curc. 656, Epid. 639, Rud. 1171, *suo die natali* Ps. 234, *festo die* Aul. 380, *suo festo die* Poen. 847, *die festo celebri nobilique Aphrodisiis* Poen. 758, *profesto* Aul. 381 and *die bono Aphrodisiis* Poen. 497.

In the Comic fragments occur *eo die* Turpilius 185, *quo die* Titinius 152, Syrus 260, *festo die* Afranius 260, 262; in the Historic fragments, *hoc die*, *hoc ipso die* Val. Antias frag. 45 d, *quo die* Licinius Macer 24, *quoto die* Fabius Pictor 24, *die postero* Hemina 20, Aemilius Scaurus 7, *trinundino die* Rutilius Rufus 1, *LX die* Piso 29; in the old Poetic fragments, *die quarto* Cn. Matius 11, *die postero* Ennius Sat. 481.

Die in Plautus occurs as feminine,

Ps. 301, Eme die caeca hercle olivom, id vendito oculata die

Ps. 279 Hunc pudet, quod tibi promisit quaque id promisit die.

Dies is sometimes feminine in the singular, especially in phrases indicating a fixed time, and regularly feminine when used of time in general: as, *longa dies*, a long time; *constituta die*, on a set day; also in the poets: as, *pulchra dies*, a fine day A & G. p. 41. Compare also

Neue, Formenlehre der lat. Sprache, 1-685.

Becher, Ueber den Sprachgebrauch des Caelius p. 10.

Schmalz, Ueber den Sprachgebrauch des Asinius Pollio p. 9.

Fritsch, Ueber den Sprachgebrauch des Vell. Pater. p. 8.

Dies, as feminine, occurs in other constructions in Plautus and once in Terence,

Vid. frag. 90. quam ad reditum te mihi dicis diem | cave demutassis.

Phor. 523 tibi quidemst olim dies, | Quam ad dares huic, praestituta.

So *dies praestituta* Ps. 374 and 622, *longa* Epid. 545, *dicta* As. 838, but *dictus* And. 102.

In the Comic and Tragic fragments, the only example that I find is Pacuvius 115 *nuptiis hanc dat diem*, which is cited by Nonius 522-7 in pointing out the distinction in the genders of *dies*.

Die as a simple locative form, shown by modifiers, occurs in Plautus but not in Terence, Men. 1156 and Pers. 260 *die septimi*, Most. 881 *die crastini*. In Pers. 260 B C D have the form *septimei* but it seems better to read *septimi* with A.

In the early fragments, *die* as a locative occurs in the Comic fragments, Pomponius 77 *die quarte*, in Ennius Sat. 481 (Baeh. p. 120), given by Gellius 2-29, *die crastini*, in Historic fragments, Cael. Antip. 35 (Peter p. 102) *die quinti*, Cato Orig. IV-12 (p. 21 Jordan) *die quinti*, Orat. XIX-7 (p. 50) *die proximi*. All these forms are preserved by Gellius 10-24 in a chapter on the locatives, *die pristini*, *die crastini* et *die quarti* et *die quinti*, *qui elegantius locuti sint dixisse, non ut ea nunc vulgo dicuntur*. *Die pristini* is not assigned to any special author. *Die noni* is taken from the words used by the praetor in the formal opening of the Compitalia. The same forms are considered by Macrobius 1-4-19 to 27, but no other authors are cited.

For the locative forms compare Lindsay, The Latin Language pp. 395 and 560. Bell, De Locativi in Prisca Latinitate Vi et Usu p. 26. Ebrard, De Ablat. Locativ. Instrument. p. 608, Delbrueck, Ablativ. Localis p. 41.

A number of compounds made on the locative form *-die* are used by Plautus and Terence. An accurate explanation of some of the compound forms is difficult but the force of the compounds is clear.

Meridie is used by Terence as a declined form, modified by *ipso*,

Ad. 848 Meridie ipso faciam ut stipulam colligat:

In commenting on this passage Donatus says, *nomen fecit de adverbio*.

Forms from this word occur in Plautus four times besides once in a fragment, 30. In these four occurrences the reading of the editors would give three accusative forms and one nominative form, indicating that *meridie* was felt as a simple substantive in the time of Plautus. An examination of the passages, however, shows that there is only one in which there is not manuscript authority for the form *meridie*. In

Most. 651 the manuscripts all read *meridie*. In Most. 579 B, C and D read *meridie*. Although *circiter meridiem*, is found in Caesar B. G. 1-50, it seems better for the time of Plautus to read with B, C and D *circicer merdie*, construing *circiter* as in Caes. B. G. 4-23 *hora diei circiter quarta* and Sulpicius, Cic. ad fam. 4-12-1 *circiter hora decima noctis*. In Ps. 1174 F has *adhuc meridie*. In Most. 582 alone the form *meridie* is not shown in any manuscript reading.

The evidence for the inflection of *meridie* in Plautus, as pointed out by Prof. Warren, Am. Jour. Phil. 7-228 is slight and, as between our two authors, Plautus and Terence, we may with Donatus think that Terence is the one that *nomen fecit de adverbio*. (*Meridiem* is read by Leers, pp. 14, 31.)

For a full discussion of *meridie*, compare the article cited A. J. P. 7-228, which is in support of the etymology *medi-die* as opposed to *meri-die*, advocated by Stowasser, Archiv 1-273. On the etymology, compare also Lindsay p. 288 and Mueller's Handbuch 2-291-9. *Meridie* does not occur in the early fragments.

Hodie, as was noted under *die* (page 38), is used to the exclusion of *hoc die* in Plautus and Terence. The form is perhaps most simply explained as the locative form *die*, modified by the demonstrative in agreement (*hoc* = Instrumental Brugman Grundriss 2-56, questioned by Stolz, Handb 2-354). Lindsay, p. 561, is inclined to regard *ho-* as the bare stem but cites, ch. 3-§51, the shortening of *si* in *siquidem*, explained by the influence of accent. Another explanation is to regard *die* as a genitive dependent on the neuter pronoun to express time, on the analogy of *hoc noctis* (Bell, page 36), (cf. Time when with the Accusative). *Hodie* is used about four hundred times in Plautus and seventy-three times in Terence. In both writers there is difference in the frequency of *hodie* in the different plays. In Plautus it occurs in Ps. (1335 lines) forty-eight times, Rud. (1423) 35, Amph. (1146) 33; on the other hand, in Trin. (1189) 4, Merc. (1026) 6, Cist. (787) 6. So in Terence, *hodie* occurs in And. 19, Eun. 17, Ad. 14, as against Phor. 6, Haut. 7 and Hec. 10.

Hodie frequently has no distinct feeling of time but is used rather for emphasis, especially to strengthen negatives and is very frequent with *numquam*. This force of *hodie* was pointed out by Donatus Ad. 2-2-7 *hodie non tempus significat, sed iracundam eloquentiam ac stomachum*. Examples are cited by Brix Men. 217, 903, Lorenz Most. 657, 1073, Spengel And. 196.

Cottidie, a compound of *quot*, in some form, as shown by a comparison with *quot annis*, *quot calendis*, *quot mensibus* and in late Latin *quot dies* (For theories of the form, compare Lindsay, 560-561.), is used by Plautus ten times and twice in prologues, As. 864, Aul. prol. 23, Cist. 43, Epid. 59, Men. 91, Ps. 844, Rud. prol. 16, 295, Stich. 121, 165, Truc. 67, Frag. Fab. Inc. 13. In Terence it occurs Haut. 102, 423 and Hec. 157. In the early fragments it occurs in Comedy, Afranius 4, Publil. Syrus. 97, 103, app. 32, in Tragedy, Nel. Carm. 2.

Cottidiano, equivalent to *cottidie*, occurs in Capt. 725. This form is found also in the Comic Fragments, Afranius 369 and later in Cicero.

Perendie, the first part being a form related to the Oscan *perum* and more remotely to the Greek *πέρα*, *πέραν* (Lindsay p. 561), is used by Plautus three times, Aul. 156, Merc. 375, Stich. 516.

Pridie, the first part being related to the forms *prior*, *prius*, is used by Plautus three times, not at all by Terence, Mil. 1083, Poen. 526, and Stich. 122. *Pridie* occurs Hist. Frag. Piso. 43.

Postridie, from a locative form of *posterus* and *die*, is used by Plautus five times and by Terence twice, Amph. 256, Bac. 300, Merc. 104, Pers. 106, Stich. 122, And. 144, Phor. 112. *Postridie* occurs Hist. Frag. Hemina 20, Piso 43.

Postriduo occurs in place of *postridie* Mil. 1082, and is not found any place else in literature.

Mil. 1082 *Postriduo natus sum ego, mulier, quam Iuppiter ex Ope natust.*

Triduo, as simple ablative, is used once by Terence, in a negative sentence where the ablative has the force of extent of time (p. 24).

Ad. 520 ut triduo hoc perpetuo prorsum e lecto nequeat surgere.

Triduo in Plautus is used only with the preposition *in*, being in both examples modified by *hoc*, without additional adjective modifiers, in which case the preposition is regular in Plautus.

Ps. 316 ego in hoc triduo - - - evolvam

Pers. 37, Quos continuo tibi reponam in hoc triduo aut quadriduo.

Ritschl omitted the preposition of the manuscripts in this sentence which would be regular if *continuo* be regarded as an adjective modifier of *triduo*, but I think it is better to regard *continuo* as an adverb, in which case *in* should be retained.

Tridui and **bidui**, genitives expressing time as modifiers, are regarded by Bell p. 48, as original locatives in

Ter. And. 440 biduist aut tridui—haec sollicitudo.

Quadriduo, with the preposition *in*, is read by Plautus in the passage just considered, Pers. 37, but is not used by Terence.

Triduo and *Quadriduo* do not occur in the Comic, Tragic or Poetic fragments nor in the fragments of Cato, Varro or Lucilius.

Diu, meaning by day and used with *noctu*, both points giving support to the theory that *diu* is a locative, formed on the analogy of *noctu*, a U-stem locative (Lindsay p. 555), is used in Plautus twice,

Aul. Frag. IV. Nec noctu nec diu quietus umquam eram

Cas. 823 Noctue et diu.

The same combination is found in one of the Comic fragments,

Titinius 27 Nec noctu nec diu licet fullonibus quiescant.

Diu in this sense is very rare. I find no other examples in the early Latin and only a few for any time, three or four

examples in Sallust, two in Tacitus and one in Manilius. This force of *diu* in Plautus is denied by Leers, p. 13, note 2. *Diu* with the meaning, a long time, more in keeping with the theory that *diu* is an old accusative form, expressing extent of time (Corss. Ausspr. 1-232) occurs fifty-three times in Plautus and nineteen times in Terence.

Dius, explained most satisfactorily as a genitive on the analogy of the Greek and O-Ind form and construction (Lindsay p. 555, Stolz. Muel. Handb. 2-327, Buecheler Decl. p. 33) but explained by Corssen, Ausspr. 1-234, 2-290, as a neuter accusative and by others still as a suffix-less locative (Lindsay 555), and ablative, Gildersleeve, 91-2-f., is used in combination with *noctu* in Plautus,

Merc. 862 *neque quiescam haud usquam noctu neque dius*.

An example of this combination also is found in Titinius 13 *noctu diusque*.

Interdius, representing the same form, the genitive, and meaning that we have in *dius* alone, is used five times by Plautus and occurs once in a prologue As. 599, Aul. 72, Capt. 730, Most. 444, Ps. 1298, Rud. prol. 7. *Interdius* is used by Terence also Ad. 531. The only other examples that I find in the earlier Latin are Cato de Agr. Cult. 83 and Varro R. R. 2-10-5. *Interdiu* is the regular form later.

Nudius, which it seems simplest to regard as a nominative form, from the form of the accompanying adjective and the seemingly original construction (Charisius p. 185 P., Buecheler Declin. p. 33, Brix. Trin. 727, Lindsay pp. 260, 377, who regards the nominative as not beyond question) but which Bell, p. 41, regards as originally a genitive, the same as in *dius* and *interdius*, is used by Plautus with *tertius*, *quartus*, *quintus* and *sextus*.

Nudius tertius Curc. 17, Epid. 367, 697, Most. 956, Truc. 91.

Nudius quartus Curc. 206, 438, Most. 957.

Nudius quintus Most. 957, Truc. 509.

Nudius sextus Most. 957, Trin. 727.

In one example, it will be seen that all the adjectives are used together,

Most. 956 nam heri et nudius tertius,
quartus, quintus, sextus, usque postquam - - pater | abiit,

Nudius with the cardinal is not used at all by Terence. In the early fragments *nudius tertius* is found in the Comic fragments, Caecilius 74 and Afranius 69.

Nocte, *noctu* and *nox* are all used by Plautus to express the meaning, at night, in the night. The forms *nocte* and *noctu* are used by Terence.

Nocte, the regular ablative form from *nox*, is used by Plautus twenty-one times and by Terence four times. *Nocte* by both authors is always used with an adjective modifier.

Hac with *nocte*, with the meaning equivalent to *hac proxima nocte*, last night, in all but one example, where it refers to the future, occurs ten times in Plautus, *hac nocte* Cas. 671, Curc. 247, 260, Merc. 370, Mil. 383, Rud. 354, 362, Truc. 248, *nocte hac* Capt. 127, Men. 822. (For the force of *hac* compare Bach, p. 177.) *Hac* with *proxima* is used five times, *hac proxima nocte* Rud. 1307, *hac nocte proxima* Merc. 227, Rud. 596, *nocte hac proxima* Rud. 84, 561. The meaning of the expression is made clear Merc. 227 and Rud. 596.

Merc. 227 Velut ego hac nocte quae praeteriit proxuma.

Hac nocte Amph. 279 and *hac proxima* Amph. 548, are not time but ablative after the comparative. *Ea* is used as modifier Merc. 102, *eadem*, with *nocte* understood from another clause, Amph. 532, Merc. 438, *una* with almost the force of extent Capt. 717, *media nocte* Amph. 514, and *multa nocte* Cist. 159.

In Terence *prima* is used twice meaning the first part of the night Hec. 822, and the first night, Hec. 136. *Hac nocte*, meaning last night, is used twice Ad. 26, Haut. 491. In three cases *nocte* is used in a negative sentence and has the force of extent, Ad. 26, Haut. 491, Hec. 136 (page 24).

Nocte is not used without modifiers in Plautus and so the

editors are doubtless right in reading *docte* with A rather than *nocte* with B C D F Z,

Truc. 926 Nam et hoc docte consulendum.

Nocte, without adjective modifiers, is marked in the lexicon as rare but classical. It occurs but once in Caesar, B. G. 2-17-2, *noctu* being the regular form. In the early fragments I find examples of it only in the Comic fragments,

Titinius 50 Simul ut pueras hasce nocte suspirare crevi (Ribbeck).

in the Poetic fragments, Laevius 2 *nocte dieque* and 24 *nocte* and in a doubtful fragment Varro 227-4 (Reise) in which Buecheler (Varr. Menip. Reliquiae p. 218) reads *ante* instead of *nocte*.

Noctu, explained by Lindsay pp. 395, 555 as a U-stem locative, though regarded by Buecheler, Declin. p. 119 and Bell, p. 40, as an original ablative, occurs in Plautus twenty-six times, with three cases in prologues, and twice in Terence.

In the two cases in Terence and in twenty-three in Plautus it is used without any adjective modifier, Ad. 532, Eun. 219, As. 873, Aul. frag. IV, Bac. 317, Capt. 729, Cas. 131, 823, Cist. 44, Curc. 22, Merc. 100, 862, Mil. 709, Pers. 569, 577, Poen. 32b, Ps. 292, 1180, Rud. prol. 6, 58, 901, Stich. 572, 606, Trin. 315. *Noctuque et diu* occurs Cas. 823, *nec noctu nec diu* Aul. frag. IV, *noctu neque dius* Merc. 862.

Noctu in Plautus is modified by *hac* six times, on the analogy of *nocte*, which shows that Plautus felt this form as an ablative, Amph. 272, 404, 412, 731, Mil. 381, Trin. 869. In all these examples *hac noctu* means last night.

In the early fragments *hac noctu* is found in Ennius Ann. frag. 109, and Laberius 69, where, however, the manuscripts read *nocte*. *Noctu multa* is found Quadrigarius frag. 45. *Intempesta noctu* is found in the Comic fragments, Afranius 105, *nocte intempesta* Attius, praetext. 41. *Noctu* is used without modifiers in the Comic fragments, Naevius 4, where the adjective *sublustris* is read, through conjecture, by Ribbeck, Titinius 13, *noctu diusque*, 27 *nec noctu nec diu* and Afranius 47.

The form does not occur in the Tragic fragments. It is found in Ennius Ann. frag. 176, 211, Lucilius Sat. frag. 193, Naevius, Bell. Poen. 1-4-2. *Hestern noctu* is mentioned in way of discussion by Gellius 8-1 and Macrobius speaks of *noctu* S. 1-4-18.

Nox commonly accepted as a genitive form (Lindsay p. 555, Stolz. Muel. Handb. 2-337, Buecheler Declin. p. 63), though regarded as a nominative (by Bell. p. 41) and as a locative plural (Schmidt, Plural bild. p. 49 cited Muel. Handb. 2-874), is used by Plautus As. 598..

Some three other examples are found in old Latin of this use of *nox*, in the Twelve Tables, in Ennius Ann. frag. 294 and in Lucilius 3-22 where *nox* is modified by an adjective,

3-22, hinc media remis Polinurum pervenio nox.

Conticinio is used by Plautus

As. 685 Videbitur: factum volo: redito huc conticinio.

Conticinio is the reading of J F and Z, *conticinno* is the reading of B D E. Varro (L. L.) cites this passage twice, in one place with the spelling *conticinno* 6-53 (p. 190 Speng.) and in the other *conticinno* 7-95. Varro in these passages explains the meaning. The meaning of the terms expressing the different periods of night and day is given by Censorinus de Die Natal. c. 24, quoted by Landgraf Cic. Rosc. Am. p. 165, where *conticinio*, *diluculo* and *crepusculo* are all explained.

Diluculo occurs in Plautus,

Amph. 737 Primulo diluculo abiisti ad legiones.

cum diluculo is used a few lines below, Amph. 743. *Diluculo* occurs in the Comic fragments, Afranius 70. I find no other examples in the early fragments. It is used by Cicero ad. Att. 16-13-1, and Rosc. Am. 7-19, where compare comment by Landgraf.

Crepusculo (Varro L. L. 6-5M.) occurs in two fragments and a prologue of Plautus, Frag. Cert. 60 (Condalium) *tam crepusculo*, Frag. Cert. 107 *primulo crepusculo* and Cas. prol.

40 *primulo crepusculo* | *puellam exponi*. I find no other examples in the early fragments. In the lexicon *crepusculum* is marked as poetic or in post-Augustan prose.

Horis is used by Plautus,

Mil. 212 cui bini custodes semper totis horis occubant.

Totis horis is equivalent to *omnibus horis* of Cicero, cf. Landgraf, pro. Rosc. Am. p. 402 and Brix, at this passage.

Neither *hora* nor *horis* occurs in the Comic or Tragic fragments. The only examples that I find in the early fragments are *una hora*, Lucil. 30-38 and *horis duabus* Lucil. 2-28, with *puncto uno horae* Lucil. 14-27, *horae dimidio* 20-13.

Hieme and **Aestate**, the names of seasons, are used in this construction in Plautus, not in Terence,

Mil. 689 ne algeas hac hieme.

Most. 764 quia isti umbram aestate tibi esse audivit perbonam

- - usque perpetuom diem.

In Mil. 689 *hac* refers to the future. The names of the seasons are found in this construction in but few examples in the early fragments: *una aestate*, in a Hist. frag. Corn. Sisenna 127, *autumno* or *in autumnno* by emendation in the Comic fragments, Laberius 131, *hieme* in the sense of storm, in the Tragic fragments,

Attius 677 unde estis, nautae, huc hieme delati?

Hieme, in the sense of time, occurs in Lucil. frag. 19-2 (M), and Varro frag. 173-9.

Calendis is used as ablative of time in Plautus,

Mil. 691 da, mi vir, calendis meam qui matrem munerem.

Stich. 60 vos meministis quot calendis petere demensum cibum

Quot calendis is explained, as equivalent to *omnibus calendis*, Am. Jour. Phil. 3-104, the same as *quotannis* (page 34). *Calendis* is found in a Comic fragment in which *idibus* occurs which is not found in Plautus or Terence,

Pomponius 85 Si calendis [domi] convivant, idibus cenant foris.

Quinquatribus (Varro L. L. 6-14 M.) is used by Plautus in the same passage with *calendis*,

Mil. 692 da quod dem quinquatribus.

The form is found in the Comic fragments, Novius 95.

Cereris vigiliis is used by Plautus in this construction, Aul. 795, and is found in the prologue of the same play, Aul. prol. 36. *Vigiliis*, as an ablative absolute of time, occurs in the Comic fragments,

Caelius 10 duabus vigiliis transactis.

Aphrodisiis is used by Plautus in apposition with an ablative of time,

Poen. 497 die bono Aphrodisiis

Poen. 758 die festo celebri nobilique Aphrodisiis.

Ludis as ablative of time occurs four times in Plautus and once in a prologue, Cas. prol. 27, Pers. 436, Poen. 1012, 1291, Frag. Cert. 76. *Ludis* stands without an adjective modifier in all of these passages unless *magnis ludis* of the *codices recentiores* be accepted as really supported by the *ludis magis* of the *codices plerique*.

Ludis and *ludo* are used in time construction several times in the early fragments, in the Comic fragments, Caecilius 56 *Ludo*, (but *in ludo*, in school, Pomp. 75 Lucil. 4-26) and *per ludum* Laberius 58, Naevius Sat. 64 *ludis Liberalibus*, Lucilius 3-63 *Romanis ludis*, Val. Antias 37 *ludis Romanis*, but *in ludis*, Cato Orat. frag. 59-1.

Cicero uses other expressions of time on the analogy of *ludis*. Compare Becher, Caelius p. 35 and Schmalz, Asinius Pollio p. 18. So *gladiatoribus* Lucil. 26-78, *munere* Inc. 165.

Nuptiis, as ablative of time, without the preposition *in*, is used five times by Plautus but not at all by Terence, Aul. 295, 372, 540, 797 and Cas. 876. In Aul. 372, 540 and 797 the verse closes with *filiai nuptiis* and, no doubt, the correction by Scaliger of the manuscript reading, at the end of Aul. 295, *filiae in nuptiis* to *filiai nuptiis* is a good one, as the change

from *filiai nuptiis* to *filiae in nuptiis* in the manuscripts is easily understood.

In nuptiis is used by Plautus, Cas. 116, 807, and twice by Terence, And. 916 and Hec. 126. *In nuptiis* can be distinguished in meaning from the simple ablative in Plautus. *Nuptiis* means, at the time of the wedding, on the wedding day,

Aul. 797 Quem ego avom feci iam ut esses filiai nuptiis.

Aul. 372 Ut bene me haberem filiai nuptiis.

Aul. 540 si nitidior sis filiai nuptiis.

Cas. 876 flagitio superavimus nuptiis nostris.

Aul. 294 hic non poterat de suo | senex obsonari filiai nuptiis?

(*Nuptiis* in Aul. 295, might be construed as a dative with obsonari.) *In nuptiis* means during the wedding ceremonies, both passages in Plautus referring to things which are to take place in the marriage celebration,

Cas. 807 - - te adiuvalo in nuptiis communibus.

Cas. 116 Si vivo, habebō in nuptiis miserum meis.

primum omnium huic lucebis novae nuptae facem.

In Terence, in both passages we have *in ipsis nuptiis* meaning in the very midst of the marriage celebration, though in both cases the meaning is a slight exaggeration,

And. 916 Itane adtemperate evenit, hodie in ipsis nuptiis | ut veniret,

Hec. 126 Donec iam in ipsis nuptiis.

Aetate, as simple ablative of time, is used thirteen times by Plautus and three times by Terence. Without a preposition, it has the meaning, time of life, age, and in Plautus usually has a modifier to designate what time of life, *istac aetate*, at your age, being used Bac. 15, 1163, Merc. 972, 983, Most. 1148, *hac aetate*, at this time of life, Trin. 1090, *illa aetate* (not pure time), at that time of life, Bac. 1097, *senecta aetate*, in old age, Amph. 1032, Aul. 253, Cas. 240, 259, Merc. 985, Trin. 43. *Aetate* without modifiers, is used with the force of *senecta aetate* Most. 196, (regarded as instrumental ablative by Leers p. 19) and in two of the three passages in Terence, Ad. 832, Phor. 1022. *Alieniorē aetate*, at an unsuitable time

of life, occurs in the other Terence passage, Ad. 110. *Aetate aliena* is used with the same force by Plautus, Cas. 518, where the construction is not shown.

Aetate is used with the same force of time where the construction is ablative of description, Aul. 162, Bac. 1079, 1108, Merc. 520 (*a*, perhaps, omitted), Hec. 737, or cause, Bac. 1138, Most. 201, 840.

Bac. 1079 fui ego illa aetate.

Most. 840 aetate non quis optuerier.

Aetate is used in Plautus with the preposition *in*, but has a different shade of meaning. With the preposition it has the meaning, life, instead of, age, or, time of life, as *in hominum aetate*, in the life of men Amph. 634, 938, Rud. 1235, *aetate in sua*, in his life, Men. 839, *in aetate*, in life, Trin. 24, 462, *omni in aetate semper*, all through life, Poen. 228, *in aetate agunda*, with about the same force as *in aetate*, Amph. 633. *In senecta* is used with the same force as *aetate* alone or *senecta aetate* above, in Mil. 623, Most. 217 and Ad. 954.

Examples of *aetate* as ablative of time are found in a Comic fragment, Caecil. 20 *ea aetate*, a Tragic fragment, Attius 85, *mala aetate*, and in C. I. L. 1-34-3, and 1-334. *Aetate* with *exacta*, an ablative absolute construction, is found in the Comic fragments, Pacuvius 328 and Titinius 101. *In senecta* is found in Caecilius 28.

Vita, in expressing the meaning, in life, like *in aetate* above, is used only with the preposition *in* by Plautus and Terence (cf. *In* with the ablative).

Opportunitate is used twice by Plautus with the force of time,

Merc. 964 Optima opportunitate ambo advenistis.

Epid. 203 optuma | vos video opportunitate ambo advenire.

(*Optuma opportunitate* is construed as ablative absolute by Leers, p. 22.) Terence does not use the noun but frequently uses the adverb with much the same force found in these passages of Plautus,

Eun. 179 pater, opportune advenis.

Hec. 626 Opportune te mihi | in ipso tempore ostendis.

Plautus uses the adverb too, as, As. 733, Mil. 898, Pers. 101, Poen. 576, Ps. 669, Truc. 852,

As. 733 ut tempore opportuneque attulistis.

Ps. 669 nam ipsa Opportunitas non potuit opportunius
advenire quam haec allatast mi opportune epistula.

The adjective is used with the same force Most. 754 and Gimm, page. 27, would read the adjective Most. 1077.

Tempestate, with the meaning of *tempus*, is found in Plautus, as ablative of time, only in a prologue,

Cas. prol. 18 ea tempestate flos poetarum fuit.

Tempestat, with the meaning of *tempus*, is found in Plautus in a different construction, Truc. 380. *Tempestate*, as ablative of time, with this meaning is common later. With the meaning of, storm, tempest, it is found in this construction in Plautus,

Rud. 917 tempestate saeva experiri expetivi,

Tempestate, meaning time, season, is used by Ennius Euhem. 523 *ea tempestate*, twice by Lucilius, 27-7 *qua tempestate vivo*, 76-13 *tempestate sua*, in its own season. It is used by Catullus interchangeably with *tempus*,

66-73 Illa tempestate, ferox quo ex tempore Theseus - - - .

Tempestate is found in early Latin in

Trag. Inc. frag. 80 *qua tempestate Helenam Paris innuptis iunxit nuptiis*.

Enn. Euhem. frag. 523 (Baeh. p. 128) *ea tempestate Iuppiter - - - colebat*.

Cato Orat. frag. 60-6 *Video hac tempestate concurrisse omnes adversarios*.

Tempestatibus, the plural form, is regarded by Leers, p. 6, as ablative of time, which is the simplest construction with the common reading,

Merc. 195 *Nequiquam mare subterfugi saevis tempestatibus*.

This reading, however, is not entirely satisfactory and so this construction is not certain. Leo reads, supported by B,

Nequiquam, mare, subterfugi a tuis tempestatibus.

Tempore, as ablative of time, with modifiers, occurs three times in Plautus, one example being in a prologue, and three times in Terence. The modifiers in Plautus are *uno* Amph. 567, *adverso* Merc. 33, and *suo* Rud. prol. 4. *Suo* as modifier occurs only in this prologue but is the modifier in two of the three examples in Terence, Ad. 21 and Hec. 531. *Hoc* is the modifier And. 67. Terence uses also *in tempore hoc* And. 819 (cf. *In* with the ablative). *Hoc tempore* without the preposition is found in Lucilius 16-2, 30-103, *eodem uno tempore* 20-13, *brevi tempore* Varro Sat. Men. 94-3, *omni tempore* Syrus app. 312, *quo tempore* Piso Hist. frag. 26.

Tempore, as the form used without modifiers, with the force, in time, at the right time, has the manuscript support in Plautus in As. 733, Epid. 406 and Men. 1020. The form **tempori** has the support of the manuscripts except J, in Capt. 183 and is found in E J F Z in Capt. 191. (For the occurrence of both forms *tempori* and *temperi*, compare Lindsay p. 192.) The prevailing form is the locative **temperi**, which occurs seventeen times in Plautus, Aul. 451, Capt. 191, Cas. 412, Men. 445, 464, 467, Merc. 990 (not in the manuscripts), Most. 314. Pers. 229, 768, 768, Ps. 387, 1182. Rud. 921, Stich. 442 (*temperi* supplied by Studemund to fill out the verse in A), 654, Trin. 911. The prevalence of the form *temperi* brings up the question whether it ought not to be read uniformly instead of *tempore* and *tempori*. This plan is followed in Leo's edition. Bell, pp. 24-25, opposes Ritschl's argument for uniformity and insists on reading the forms *tempore* and *tempori* in Plautus where they have the manuscript support. The forms *tempore* and *tempori*, however, might easily have been written by a copyist for an original *temperi* through the influence of the common ablative and dative forms.

None of these forms is used by Terence who expresses this meaning, in time, at the right time, by the use of the prepositions *in* and *per*. Cicero seems always to have used *tempore* with this force and not *in tempore* (Suepfle-Boeckel, Cic. Epist. Select. ad. fam. 7-18-1), while Livy and Tacitus use

only *in tempore* (Gildersleeve p. 266, Note 1.) Besides the use of the adverbial forms Plautus uses all of the varieties of expression with the prepositions employed by Terence to express, in time, at the right time. (These are noticed under the use of *in* with *tempore*.)

Temperi is found in Ennius Sat. 481, twice in Cato, de Agr. Cult. 2-1, 3-4, where Keil in his commentary accepts this as the true form, accepting the conclusion of Ritschl, in vita Terent. Suet. fragm. ed. Reifferscheid p. 507, that *temperi* is the correct form. *Temperis* is read by Ribbeck instead of *tempori*, the manuscript reading, in Titinius 22, on the strength of Ritschl's article.

Heri (ἡρῆς, *hes*, *hesi*, *heri*, as *erit* from *esit*), the locative form in *-i*, occurs thirty-four times in Plautus, with two cases in prologues, and fourteen times in Terence. *Here* does not occur in Terence at all. The form is read by Umpfenbach in Haut. 568, on the authority of A, which has been corrected to *heri*, the form which occurs in the other manuscripts B C D E F G P. In Plautus *here* has the manuscript support in Pers. 108, (*here* B F Z, *ere* C D) and Mil. 59 (*here* A Z, *hercle* B C D F). For the relation of the two forms *heri* and *here* compare Lindsay p. 396, Stolz p. 342.

Heri occurs in Plautus Amph. 303, 514, 714, 717, 725, 731, 758, 799, 823, As. 436, Capt. prol. 30, 111, 500, Curc. 17, 18, Merc. 106, 257, 481, Mil. 73, 439, 489, Most. 953, 956, Pers. 116, 577, Poen. prol. 114, 138, Ps. 148, 549, Rud. 130, 151, 940, Stich. 152, 416, 516, Truc. 69 (*eri* B C D, emended to *heri* by Schoell, a reading which necessitates the change of *esse* to *fuisse*, to give meaning). *Heri* occurs in Terence And. 85, 768, Eun. 83, 169, 358, 539, Haut. 519, 568, Hec. 190, 237, 251, 329, 466, Phor. 36.

Heri is found in the Comic fragments, Afran. 71, 163, Caecil. 197 and Naev. 21, and in the Historic fragments Quadrig. frag. 75 (Peter p. 148).

Vesperl (locative, from *o-* stem *vespero*) is used five times in Plautus, with one example in a prologue. In two cases it is used alone, meaning, in the evening, Bac. 296, Rud. 417;

twice it is used with *heri*, meaning, last evening, Mil. 439, Poen. prol. 114; and twice it is used with the preposition *de*, Mil. 995, Rud. 181. In the examples with *de*, *vesperi* means, (evening) meal, provisions, store, as *de suo* Aul. 294,

Mil. 995 qui de vesperi vivat suo.

Rud. 181 Si tu de illarum cenaturus vesperi es,
illis curandum censeo, Sceparnio,
si apud me essurus, mihi dari operam volo.

Vesperi is used twice in Terence, once with *heri*, And. 768 and once with the adverb *tam*, meaning, so late in the evening, Haut. 67.

Vesperi is found in early fragments, in Comedy, Pall. Inc. Frag. 2, in History, Quadrig. frag. 75 (Peter p. 148) where it is used with *heri*.

Luci occurs alone three times in Plautus as simple locative of time, Amph. 165, Cas. 786, Men. 1006. It is modified by an adjective *claro* Aul. 748 (where *luce clara* is the reading of the manuscripts, except *claro* in F, and *luci claro* is attested by Nonius and supported by *primo luci* Cist. 525). *Claro* and *primo* in form are used with *luci*, taken from a feminine noun *lux*, from *luci* being felt as an adverbial or neuter form. *Luci* is used three times with the preposition *cum*, *cum luci simul*, Merc. 255, Stich. 364, *cum primo luci*, Cist. 525.

Luci in Terence is not used alone but only with the preposition, *cum primo luci* Ad. 841.

In early Latin *luci* is found alone in the Comic fragments, Afranius 138, Enn. Ann. frag. 294 (Baeh.), in Varro Menip. Sat. 108-5, 153-7, 221-9, *primo luci* Enn. Sat. 481 and *cum primo luci* Comic fragments, Atta 8, (where Ribbeck writes *lucid*). On *luci*, compare Bell, pp. 23, 36 and Lindsay, p. 396.

Mane, a locative as shown by its modifier *septimi*, Man. 1155, perhaps replacing *mani*, the earlier locative form, as *tempore* is used later to the exclusion of the locative *temperi* (Gildersleeve p. 266-4), is used as the simple locative form to the exclusion of *mani*, nine times in Plautus and five times in Terence. (Lindsay, p. 396, regards *mane* as an I-stem with

a Cons-stem ablative suffix or possibly an adverbial accusative; Bell, p. 24, as the vulgar form of the locative.) *Mani* is still used as an ablative with the preposition *a* in Plautus on the evidence of Nonius, Donatus and Servius Amph. 253 (*mane*, manuscripts of Plautus, *mani*, attested by Nonius), Most. 767 (*mane*, manuscripts of Plautus, *mani* attested by Donatus and Servius, compare Ritschl edition) Most. 534 (*mane* manuscripts of Plautus, *mani* read by editors on the strength of Most. 767). *Mane* is read by the editors Mil. 503 but perhaps *mani* should be read on the strength of the other passages where the expression is the same, *a mani ad vesperum*.

Mane has the meaning, of a morning, in the morning, general, Pers. 113 — And. 83. It is used with *cras*, meaning to-morrow morning Epid. 273, Poen. 807, — Eun. 340, Phor. 531. It has the meaning, this morning (past), Epid. 314, Merc. 255, Poen. 650, Truc. 645—not in Terence. It is modified by *septimi* Men. 1157 but does not take an adjective modifier in Terence. It is modified by adverbs, Pers. 114 *Nimis paene manest*,—Haut. 67, 519 *tam mane*.

Mane is found in the Comic fragments, Caecil. 258 and Pomponius 133, in Lucilius 3–56 (*a mane ad noctem*, ex libris incertis 15), Cato de Agr. Cult. 123, 156–4, –6, Varro Menip. Sat. 108–6, 158–7.

belli is used as a locative expressing time in Plautus,

Epid. 438 *Virtute belli armatus promerui, ut mihi
omnis mortalis agere deceat gratias.*

and in Terence,

Haut. 112 *Sed in Asiam hinc abii propter pauperiem atque ibi
simul rem et gloriam armis belli repperi.*

In both examples *belli* may be construed as a genitive modifying *virtute* and *armis* respectively and is so construed by Holtze, Syntax. Prisc. Script., 1–69, Wagner, Haut. 112, Leers p. 17. Bell, p. 48, regards the form as locative. *Armatus* and *armis* have about the same force in the two passages and are equivalent to *miles*, “as a soldier in the war I earned through my valor” and “as a soldier in the war I won

both wealth and distinction". *Belli* has much the same force in

Amph. 647 ut meus victor vir belli clueat.

Duelli, the old form for *belli*, is used as a locative expressing time in Plautus,

Capt. prol. 68 Domi duellique duellatores optumi

As. 559, quae domi duellique fecisti.

Duelli, the old form, is not used by Terence, nor in the early fragments.

Militiae is used by Terence instead of *duelli* in combination with *domi*,

Ad. 495 una semper militiae et domi fuimus.

Militiae, in turn, is not found in Plautus. It is found in Ennius,

Trag. Frag. 188 enim neque domi nunc nos nec militiae sumus.

The force of time is not present in this example. This combination is common in Cicero.

Domi in these combinations has the acquired meaning of time, Capt. prol. 68, As. 559, Ad. 495. *Domi* is found in Comedy, Syrus app. 263, 274.

Pace as ablative of time in contrast with *belli* or *duelli* does not occur in Plautus. In a prologue, Amph. 31, *pace* is construed as time by Leers, page 17, but is not a clear example.

The ablative of several nouns, denoting actions or events, is used by Plautus and Terence so that it expresses time with an additional idea of cause, means or kindred meaning.

Opera, modified by *eadem*, is used by Plautus with the force of, at the same time,

Bac. 60 Tu prohibebis et eadem opera tuo sodali operam dabis.

Capt. 449 Sequere me, viaticum ut dem a trapezita tibi,
eadem opera a praetore sumam syngraphum.

Most. 1039 Eademque opera haec tibi narravero.

Eadem is used more frequently with *opera* omitted by Plautus,

Bac. 49, Capt. 293, 459, Merc. 802, Mil. 303, Poen. 617, Ps. 333, Trin. 577.

Bac. 49 *Eadem biberis, eadem dederō tibi ubi biberis saviū.*
 Capt. 293 *eadem ego ex hoc quae volo exquiesivero.*

It will be noticed from the examples that the future and future perfect tenses are used altogether with both *eadem opera* and *cadem*. Both expressions with this meaning are ante-classical and hardly found outside of Plautus.

Opera with *una* as modifier is used in some cases with much the same force as *eadem* and *eadem opera*,

Men. 525 *ut hoc una opera iam ad aurificem deferas.*

Una opera has the force of, at once,

Ps. 222 *reprehendam hercle ego cuncta una opera,*

In most examples the force may be represented by, at the same time as, as soon as, but the thought is not strictly time, Capt. 563, Cas. 309, Men. 794, 796, Most. 259, Ps. 318.

Ps. 318 *Quia pol qua opera credam tibi
 una opera alligem fugitivam canem agnitis lactibus.*
 Capt. 563 *Una opera mihi sunt sodales qua iste.*

It is used by Terence with the force of time equivalent to *eadem*,

Hec. 798 *Referet gratum ei unaque nos sibi opera amicos iunget.*

Adventu expresses time, with an additional idea of cause, in Plautus,

Epid. 21 *Voluptabilem mihi nuntium tuo adventu adportas.*
 Most. 381 *Sicut ego adventu patris nunc quaero, quid faciam miser.*
 Stich. 407 *eos nunc laetantis faciam adventu meo.*

in Terence,

Hec. 816 *Quantam obtuli adventu meo laetitiam Pamphilio hodie!*

Adventu is used in the same way in a Comic fragment, Turpilius 152.

Inventu expresses time with the additional idea of cause in Plautus,

Merc. 847 eorum inventu res simitu pessumas pessum dedi.

Coetu is used with the force of time in Plautus,

Amph. 657 eos auspicio meo atque ductu primo coetu vicimus.

Pedatu is used with the force of time, meaning about the same as *coetu*, in Plautus,

Cist. 526 et quidem hercle nisi pedatu tertio me efflixero.

Tertio pedatu is used with the same force in Cato, Orig. 9-5, Orat. 39-10, and *primo pedatu et secundo* Cato, Incert. Libr. 85-4. *Congressu* is used with the same force in Quadrig. 138-19.

Exortu and *occasu* are found in a Tragic fragment,

Pacuv. 88 Solisque exortu capessit candorem, occasu nigret.

Fetu is used with the force of time in Plautus, Amph. 487, 878,

Amph. 878 faciam ut uno fetu - - - pariat.

Labore is used with the meaning of *fetu* by Plautus

Amph. 487 pater curavit uno ut fetu fieret,
uno ut labore absolast aerumnas duas.

Partu is used with the same force of time by Plautus,

Amph. 1138 uno partu duos peperit simul.

Of the three words *partu* alone is used by Terence,

And. 230 Nec satis digna, quoi committas primo partu mulierem.

Partu is found in the same construction in the Tragic fragments,

Incert. Fab. 82 Polydorum Hecuba partu postremo parit.

Enn. 61 Suo qui partu - - - perdat Pergama ardua.

Ennius, Eubem. 515 (Baeh. p. 127-2) tertio partu Ops parit geminos.

Actu, in the sense of act, a division of the play, is used as ablative of time by Terence,

Hec. 39 Primo actu placeo.

Capreas attigit. The same construction is found in Caesar, B. G. 3-23 *quod oppidum - - - paucis diebus quibus eventum erat expugnatum cognoverant.* Other examples occur in 4-18 and 5-26 and in Cicero, pro Rose. Am. 20 *Quadriduo, quo haec gesta sunt res ad Chrysonum - - defertur*, and in 105. This use of the relative is frequent in early inscriptions. C. I. L. 1-196-29 *in diebus X, quibus vobis tabelai datai erunt, faciatis ut ei dismoti sient.* 1-197-16 *eis in diebus V proxumeis, quibus quisque - - imperium - inerit, iouranto.* Other examples are found in 1-19-12, -21, -61, -63, -68, 1-200-37, -52, -77, -78.

The other two cases of the relative in Terence have with the verb the force of the indefinite pronoun,

Ad. 829 *quo vis illos tu die | reducas.*

Haut. 721 *vuo velis in tempore ut te exsolvas.*

The Ablative Absolute is used frequently to express time when in Plautus and Terence. Commonly, the meaning is not pure time but has additional shadings of circumstance, cause, condition or kindred meaning. The relations expressed by the fully developed ablative absolute are more nearly those of the *cum*-clause than a simple case. Different theories have been advanced as to the single original case use from which the ablative absolute developed, as the ablative of manner (Stolz, Handb. p. 444), sociative force of the instrumental (Bennett, App. p. 187), circumstance developed from time (Gild. p. 264 note), the locative expressing circumstance considered as time (A & G p. 260 note). It seems to me not necessary to suppose that all ablatives absolute developed from a single case-use, but that the substantive might have expressed one of several uses originally with the participle, adjective or substantive added or that some of the ablatives absolute were formed on the analogy of the ones first used. The different meanings are far apart, as *scissa veste, me absente, Caesare consule, bello confecto.*

Bombe, in his treatment of the ablative absolute for early Latin, explains (pages 7-9) many of the ablatives as pure time expressing, time after which and cites in support of this use of the ablative cases like those given in this paper, page 59.

But this special meaning in these cases develops from the use of the ablative with a defining relative clause and is not used independent of the relative. The ablative absolute, however, does approximate pure time in Plautus and Terence just as the uses of the *cum*-clause. I have noted over forty examples in Plautus in which the ablative absolute, formed with the perfect participle, expresses time approximately, Amph. 188, 189(2), 366, 367, 390, 644, 654, 656, 968, Aul. 79, 784(2), Bac. 971, 1070, Capt. 80, 83, Cas. 352, Cist. 6, 163, Epid. 605, 695, Men. 469, 470(2), 989, Merc. 92, Mil. 3, Pers. 243, 753(2), 754(2), Poen. 524, Ps. 260, 1029, 1033, 1269, Rud. 581, Stich. 81, 402, 411, 507, Trin. 592, 702, 1182, Truc. 75, 236. In Terence, I have noted eleven examples of this kind of ablatives absolute, Ad. 286, 775, 860, 870, And. 181, 412, 923, Eun. 53, 762, Haut. 840, Phor. 74.

Of the ablatives absolute formed with present participles, the time element is shown most clearly in those with *praesens* and *absens*, which are frequent in Plautus, Amph. frag. 16, 749, 811, 826, As. 455, 456, 500, 583, 647, Aul. 98, 428, Bac. 263, 301, 335, 336, 483, Cas. 423, Cist. 108, Curc. 32, 434, 711, 712, 714, Epid. 62, Men. 492, 628, Mil. 866, 1006, 1341, Most. 564, 1016, 1121, 1139, 1164, Poen. 368, Ps. 126, 127, Rud. 113, Stich. 15, 131, 525, 538, Trin. 167, Truc. 383. It is found in Terence, Eun. 649, 1059, Haut. 231, 280, 1042, Hec. 269, 674, 712, Phor. 258, 450, 577. In Eun. 649, Terence uses *absente* with a plural form *nobis*, a construction not used by Plautus. A relation like that of *praesens* and *absens* is expressed by the ablative absolute, *astante hoc Socia* Amph. 747, *vobis inspectantibus* Amph. 998, *vigilante Venere* Poen. 322. The time element is weaker in *sciente* As. 853, Mil. 144, 559, *insciente* Trin. 167, *lubente* Amph. 848, Curc. 665, Men. 272, Stich. 474, Truc. 361. Corresponding forms in Terence are *vidente* Haut. 913, *habente* Hec. 830, *indicente* Ad. 507, *orante* Eun. 956, *insperante* And. 603. *Vortentibus Telebois*, which is classed as ablative absolute by Leers p. 21, is rather a dative,

Amph. 251 *vortentibus Telebois telis complebantur corpora*.

Ablatives absolute with adjectives in which time is expressed

are *me vivo* Bac. 419, Cas. 409, Most. 230, Stich. 132, *illa viva* As. 22, *tua re salva* Trin. 376, *ventre salvo* Truc. 630, *integro exercitu et praesidiis* Pers. 754, *re placida atque otiosa* Truc. 75, *re recenti* Poen. 728, Trin. 1015, *bonis tuis rebus* Trin. 446, *dis inimicis* Most. 563, *deis inimicis atque iratis* Mil. 314, *invito* Amph. 663, Aul. 744, 756, 757, Capt. 739, Cas. 315, Epid. 589, Poen. 1207, Rud. 712, 783, 796, *capite cano* Merc. 305, *vili tritico* Mil. 321. The corresponding forms in Terence are *me vivo* Haut. 102, *te vivo* Phor. 303, *illa viva* Hec. 61, *hac viva* Hec. 99, *re salva et perdita* Eun. 258, *deo irato* Phor. 791, *invito* Ad. 158, 198, And. 603, 891, Haut. 795.

In the ablative absolute formed with a pronoun and a noun, the time element is still weaker, Curc. 434, *teque interprete*, Most. 916 *me suasore atque impulsore*, Pers. 597 *me impulsore*, 580 *hoc emptore*, Stich. 602 *me auctore*, Trin. 13 *me adiutrice*, 1161 *te advocato atque arbitro*, in Terence Ad. 560, Eun. 998 *me impulsore*, Eun. 1013 *te auctore*, Hec. 255 *te iudice*, Haut. 969 *te ipso herede*.

Examples of the ablative absolute, in these several classes, found in the early fragments are given by Bombe, pp. 15-25.

CASES WITH PREPOSITIONS USED TO EXPRESS TIME WHEN.

IN WITH THE ABLATIVE.

In with the ablative is used in Plautus to express two kinds of time relations, (1) the time when or within which an event takes place and (2) the time within which an event takes place a given number of times. In Terence *in* is used to express the relations of class one only. Plautus uses the following words with *in* to express time: (1) *diebus*, *triduo*,

quadriduo, hora, saeculo, vita, morte, aetate, senecta, adulescentia, tempore, occasiuncula, principio, usu, cursu, bello, proelio, pugna, obsidione, stipendiis, comoedia, comoediis, tragoediis, fabula, nuptiis, prandio, cena, vino, convivio, somnis, quiete, adulterio, re, rebus, aerumnis, maerore, negotio, paupertate, servitute; (2) in class two, die, anno, aetate.

Terence uses the following words to express time in class (1), *diebus, senecta, tempore, articulo, loco, spatio, principio, praesentia, bello, otio, nuptiis, vino, convivio, turba, peccato, re, malis, secundis, itinere, negotio.*

Diebus is used with *in* twice in Plautus to denote time. It was observed, page 36, that *diebus* with *his* as its only modifier is used with *in* but, when another adjective modifier is added, the preposition is not used,

Capt. 167 Nam illum confido domum | In his diebus me reconciliassere.
Most. 238 neque bibes apud me his decem diebus.

In two examples with *paucis* or *pauculis* as the modifiers, *diebus* in one case takes the preposition and in one case omits it, without a difference in meaning,

Truc. 643 Ego faxo dicat me in diebus pauculis | crudum virum esse.
Poen. 1207 Nos fore invito domino nostro diebus paucis liberas.

Terence uses the preposition in a corresponding example,

And. 104 Fere in diebus paucis quibus haec acta sunt
Chrysis vicina haec moritur.

Die with *in* is used in Plautus only in class two, to denote the time within which an event takes place a given number of times. It is not used with the preposition in Terence.

Nocte is not used with *in* by either Plautus or Terence, but with adjective modifiers is used without the preposition (cf. page 44). It is used by Ennius, Trag. Frag. 260 *nocte in obscura*, not temporal in force, Ann. 265 *in nocte serena* and Cn. Matius 8 *in nocte* but this is an emendation of Baehrens for the manuscript reading, *in morte*.

Triduo is used with *in* twice in Plautus in both cases with *hoc* alone as modifier,

Ps. 316 Ego in hoc triduo | - - - evolvam id argentum tibi.

Pers. 37 quos continuo tibi reponam in hoc triduo, aut quadriduo.

The text of Pers. 37 is considered page 42, where *continuo* is regarded as an adverb so that *in* of the manuscripts is regular and should be retained, against the emendation of Ritschl. The use of *triduo* with *hoc* and another adjective modifier without the preposition is found in Terence,

Ad. 520 ut triduo hoc perpetuo prorsum e lecto nequeat surgere.

Quadriduo is used with *in* twice in Plautus, once without adjective modifier, As. 764, and once with *hoc* understood, Pers. 37,

As. 764 ni in quadriduo | abalienarit, quo abs te argentum acceperit.

Hora is used with *in* by Plautus with the modifier *una*,

Ps. 1302 credo equidem potesse te, scelus,
massici montis uberrimos quattuor
fructus ebibere in hora una. (Ps.) Hiberna addito.

Die modified by *uno* is used nine times by Plautus, always without the preposition, page 37, in some of which cases the relation is the same as expressed by *in hora una*,

Poen. 472 quom sexaginta milia hominum uno die
volaticorum manibus occidi meis.

Saec(u)lo is used with *in* in Plautus,

Aul. 125 Nec mutam profecto repertam ullam esse
mulierem ullo in saeclo.

Saeculum is used with *apud* with the same force by Terence, Eun 246 *apud saeculum prius*.

Vita with *in* occurs twice in Plautus and twice in Terence,

Merc. 471 quid mihi in vita boni?

Most. 225 Atqui illum amatorem tibi proprium futurum in vita.

Amph. 633 in vita atque in aetate agunda.

Vita in Merc. 471 does not express the idea of time so much as the state of living, as opposed to death, as the preceding questions show, *cur ego vivo? cur non morior?* *In vita* in the gerundive construction in Amph. 633 has about the same force as *in vita* alone.

Phor. 367 quem ego viderim in vita optimum.

Haut. 1006 nullamne ego rem umquam in vita mea | volui - -

In vita is used with the force of time in the Tragic fragments, Attius 423, (Praetextae) 829, Inc. Fab. 112 and Lucilius 4-5, 27-6, Varro, Sat. 123-7 *in omni vita*, 120-2 *in exodio vitae*.

In Morte is used with the force of time by Plautus four times, Bach. 1195, Capt. 741, Men. 411, Mil. 707,

Capt. 741 Post mortem in morte nihil est quod metuum mali.

Bac. 1195 neque, si hoc hodie amissis, post in morte eventurum esse

Men. 411 qui in morte regnum Hieroni tradidit. [umquam.

With the support of these passages it would seem that the conjecture of Lindemann, *in morte*, is to be read instead of the manuscript reading, *mea morte*, Mil. 707, as the use of *morte* without *in* in this sense is not used in Plautus.

Mil. 707 Mea bona in morte cognatis didam, inter eos partiam.

Goetz and Schoell, in the smaller edition, read *mea morte* with the manuscripts. *In morte* is found in Syr. sent. 84, 430.

Aetate with *in* is used by Plautus seven times with about the force of *in vita*. In all but one example the meaning is general, in one's life, in life. *Aetate* without the preposition has the meaning, age, time of life. This distinction was noticed page 50. The passages in Plautus in which *in aetate* occurs are Amph. 634, 938, Rud. 1235 *in hominum aetate*, Poen. 228 *omni in aetate semper*, Trin. 24 *in aetate utile*, Trin. 462 *in aetate hau bonumst*, Men. 839 *aetate in sua* and in the gerundive construction the force is not much different, Amph. 633 *in vita atque in aetate agenda*. *In aetate*, an ante-class construction (Harper), is not used in Terence nor in the early fragments.

Senecta with *in* is used twice by Plautus and once by Terence, Mil. 623, Most. 217 and Ad. 954. *Senecta aetate*, without the preposition, equivalent to *in senecta*, is used by Plautus six times but not by Terence, Amph. 1032, Aul. 253, Cas. 240, 259, Merc. 985, Trin. 43, (page 49). *Aetate*, with the force of *in senecta*, is used by Plautus, Most. 196, and by Terence, Ad. 832, Phor. 1022 (page 49). *In senecta* is found in the Tragic fragments, Enn. 298 *tarda in senecta*, *senectute*, however, being the manuscript reading, and in the Comic fragments, Caecil. 28, Laber. (Mimus) 104. The use of the simple ablative *aetate* in the early fragments is noticed page 50.

Adulescentia with *in* is used by Plautus eight times, but not at all by Terence, Amph. 1031, Bac. 410, Epid. 387, 392, 445, 449, Merc. 264, Ps. 437. It is not found in the early fragments. In Comic fragments are found *in pueritia* Afranius 389 and *in iuventa* Laberius (Mimus) 103.

Tempore with *in* is not used by Plautus to express the simple notion of time but with the additional notion of right or fitting time. Terence uses *in tempore*, with an adjective modifier, to express time simply,

And. 819 *me nolo in tempore hoc videat senex.*
Haut. 721 *quo velis in tempore ut te exsolvas.*

In tempore, with an adjective modifier, is used to express time in the Comic fragments, Laberius (Mimus) 127 *omni in tempore*; in the fragments of Oratory, C. Gracchus (Gell. 11-10, Meyer p. 14) *quo in tempore*, C. Laelius (Meyer p. 99) *in eodem tempore*; in the Historic fragments, L. Calpurnius Piso 27, Sempronius Asellio 7, and Quadrigarius 12, *in eo tempore*. *In tempore* with the force of *temperi* is found twice in Plautus and three times in Terence, page 53,

Amph. 877 *atque Alcumenae in tempore auxilium feram.*
Capt. 836 *quantum est hominum optumorum optume, in tempore advenis.*
And. 758 *veni in tempore.*
Haut. 364 *in tempore ad eam veni.*
Phor. 464 *sed eccum ipsum video in tempore huc se recipere.*

Abraham, Stud. Plaut. p. 202, holds that *in tempore* is not Plautine and reads *temperi* in the passages here cited. It seems better, however, with the support of the passages in Terence, with Plautus' inclination to variety of expression, to keep here the manuscript reading, *in tempore*. *In tempore* is found in one of Cato's fragments 82-4 *Satis celeris sis in tempore*, in Ennius, Ann. 194-14 (Baeh. p. 87). *In ipso tempore* with the same meaning, a little more expressive, is found in Plautus twice and in Terence three times, Poen. 1139, Cist. 669, And. 532, 974, Hec. 627.

Poen. 1139 quom tu huc advenisti hodie in ipso tempore.

Cist. 669 an quis deus obiecit hanc - - - in tempore ipso?

Hec. 626 opportune te mihi, | Phidippe, in ipso tempore ostendis.

In ipso tempore is found in a Tragic fragment, Pacuvius 238. A distinction in the feeling of *in tempore*, and *in ipso tempore* is seen in that *in tempore* is used in three of the five cases with the first person of the verb so that it expressed, in good time, with reference to a second person or person other than the speaker, as Amph. 877. On the other hand *in ipso tempore* is in all of the examples used with the second or third person of the verb and expresses, in time from my (the speaker's) standpoint, in time to relieve me, as Hec. 626.

Besides these forms *in tempore*, *in ipso tempore* and *per tempus* used by both Plautus and Terence, Plautus uses with the same meaning *tempore* and *temperi* not used by Terence. *Adtemperate* is used by Terence, And. 916.

Occasiuncula with *in* is used with much the same force as *in tempore*, *in ipso tempore* by Plautus,

Trin. 974 nimis argute obrepsisti in eapse occasiuncula.

Articulo with *in* is used with a similar force by Terence,

Ad. 229 vide | ut in ipso articulo oppressit.

Temporis is supplied with this expression by Cicero, pro Quinct. 5-19.

Loco with *in* is used with about the force of *per tempus* by Terence, the notion of time developing from the idea of place.

An action came in the proper place, hence at the proper time, as Cicero ad Fam. 11-16-1 *epistulae non in loco redditae*. The expression occurs Ad. 216, 827, 994, Haut. 537, 827.

Ad. 216 Pecuniam in loco negligere maximum interdumst lucrum.

In loco is not used with temporal force by Plautus unless we have an instance in a fragment, Vidularia 12, where the reading and construction are uncertain.

Illeo, compounded from *in-(s)loco*, Lindsay p. 564 (it is explained as *i-luco* from \dot{i} Loc. of *is* + *loco*, Wharton under *ilico*), with the meaning, on the spot, hence immediately, is used by Plautus seventy-seven times. This form also is used by Terence twenty-nine times. *In loco* is found in a Comic fragment, Inc. 4.

Spatio, with the force of *tempore*, is used with *in* by Terence,

Haut. 955 tam in brevi spatio omnem deiecerit animum patris.

Spatio is not used in this sense by Plautus. It is used by Lucretius 4-1265 *in longo spatio*. *In brevi* alone occurs in a Comic fragment, Afranius 396.

Principio with *in* is used three times by Plautus and twice by Terence, Epid. 324, Pers. 551, Poen. 1106, Hec. 411, Phor. 252. *In principio* is found also in a Comic fragment, Afranius 360. Draeger, 1-532, observes, "'Im Anfange' heisst zwar regelrecht *initio* oder *principio*, aber in der vor- und nachklassischen Periode steht auch *in*." *Principio* occurs more frequently in both Plautus and Terence than *in principio*, Amph. 203, Aul. 339, 538, Capt. 1026, Cas. 887, Merc. 40, (Pers. 452), Ad. 807, And. 327, 570, Eun. 805, 1069, 1078, Hec. 831. In two passages in Plautus, Amph. 203 and Merc. 40, *principio* is used with *ut* with the force of *simul ac*, *ubi primum*,

Amph. 203 *Principio ut illo advenimus, ubi primum terram tetigimus*,

Principio is found in a Comic fragment, Afranius 84, in a Tragic fragment, Attius 419, in Cato, Orat. frag. 46-1 and Lucilius 26-24. In the last two examples the force is succession rather than time.

In the beginning, at first, is expressed by *primo* five times in Plautus, Amph. 524, 597, 1095, Bac. 957, Pers. 539 and seven times in Terence, And. 74, 671, Eun. 1011, Hec. 120, 713, Phor. 75, 80. *Primum*, however, is the prevailing form of which I have noted seventy-five examples in Plautus and forty-eight in Terence. A *primo* is found with much the same force Most. 824, Phor. 604, 642.

In *praesentia* is used by Terence, Ad. 222, Hec. 24 and Phor. 779.

In re praesenti, on the spot, at the time, is used by Plautus,

Cas. 499 *In re praesenti copia piscaria
consulere quid emam potero.*

In praesentia is explained as *in praesentia (tempora)* in Harper's lexicon and by Kelsey (in Vocabulary) and Lowe & Ewing for Caesar B. G. 1-15, but is regarded by A & G's Caesar and Doberenz & Dinter as ablative, which is the explanation of Gildersleeve p. 253-R. and Roby § 1967.

In with many nouns expressing action is used by Plautus and Terence to designate time.

Usu with *in* is used with a temporal force by Plautus,

Bac. 63 *eadem in usu atque ubi periculum facias, aculeata sunt.*

Cursu with *in* is used with temporal force by Plautus,

Pers. 442 *Mirum quin citius iam a foro argentarii
abeunt quam in cursu rotula circumvortitur.*

In cursu is found also in a Tragic fragment,

Attius 100 *Quot Luna circlos annuo in cursu institit.*

In is used by Plautus with the following words, expressing military activity, to designate time, *in bello* Capt. prol. 25, *in proelio* Amph. 415, Men. 186, *in pugna* Ps. 1170, *in obsidione* As. 280, *in singulis stipendiis* Epid. 38.

Of these words *in bello* is used by Terence, Ad. prol. 20. *In bello* is found in Ennius, Tragic fragment 290, Ann. 195 and in Lucilius 30-10, *in his duobus bellis* is found in Cato.

Inc. Frag. 85-3. *In proelio* is found in Syr. sent. 638. *Bello* and *proelio* take the preposition in Caesar except when they have an adjective modifier, and in some examples with modifiers the preposition is used (Plochmann p. 36).

In is used by Plautus with the following words representing action on the stage, to designate time, *in comoedia* Cas. prol. 64. 83, Cist. 787, *in comoediis* Amph. 987, Merc. 3, Most. 1152, Ps. 1081, 1240, *in tragoediis* Amph. 41. In Terence *in prima fabula* occurs, referring to a written play but with reference to the action, Ad. prol. 9, and *in comoediis* Hec. 866. *Primo actu* is used without the preposition Hec. 39. *In scaena* occurs in a Comic fragment, Novius 44.

In nuptiis is used twice by Plautus, Cas. 116, 807. The difference in meaning between *in nuptiis* and *nuptiis* without the preposition is observed page 49, *in nuptiis* meaning, during the wedding ceremonies, in the marriage celebration, and *nuptiis* meaning, at the wedding, on the wedding day. *Nuptiis* without the preposition is used five times by Plautus. *In ipsis nuptiis* is used by Terence twice, And. 916, Hec. 126, but not *nuptiis* without the preposition.

In is used, to express time, with the following words in Plautus denoting meals, drinking-bouts and banquets, *in prandio* Cist. 10. *in cena*, Amph. 283, *in vino*, Truc. 854, *in convivio* Capt. (70), 72, Mil. 643, 652, 654. Terence uses *in vino* Haut. 568, *in convivio* Eun. 420, 422, *In cena* (*scenae libri*) is found in a Comic fragment, Naevius 17 and in Lucilius 13-8, and *in prandio* in a Comic fragment, Turpilius 132.

In somnis is used to express time in Plautus, Amph. 621, 726, Curc. 260, Merc. 226, 228, Mil. 383, 389, 393, Most. 490, 491, 493. *In somnis* occurs but once in Terence, And. 430. In the Tragic fragments it occurs in Attius, Praetext. 19, Inc. Fab. 6, and in Varro, Sat. Men., 130-7 and Ennius Ann. 156. *In somno* occurs in Attius, Praetext. 30.

In quiete occurs in Plautus, Curc. 272.

In otio occurs in Terence, Ad. 20. *In otio* occurs in a Tragic fragment, Enn. 187 *otioso in otio*.

In adulterio occurs in Plautus, Cas. 976. It occurs in a fragment of Cato Orat. 68-7.

In peccato and in iniuria occur in Terence.

Haut. 992 matres omnes filiis
in peccato adiutrices, auxilio in paterna iniuria
solent esse.

Be and **robus** with various modifiers are used with *in* by Plautus where time is more or less fully expressed:

Epid. 113 is est amicus qui in re dubia re iuvat, ubi rest opus.

Capt. 405 neque med umquam deseruisse te neque factis neque fide,
rebus in dubiis egenis.

Most. 1041 Qui homo timidus erit in rebus dubiis, nauci non erit.

Ps. 452 bonus animus in mala re dimidiumst mali.

Trin, 609

quam in re salva Lesbonicus factus est frugalior?

Ps. 237 In rem quod sit praevertaris quam in re adversa animo auscultes.

Poen. 748 qui in re divina dudum dicebant mihi

malum damnumque maximum portendier.

Cas. 499 In re praesenti ex copia piscaria

consulere cuid emam potero.

Re with *in* is used by Terence in the gerundive construction where time is clearly expressed,

Phor. 224 Meministin, olim fuerit vostra oratio
in re incipiunda - - ?

In re occurs in the early fragments of Tragedy, Enn. 388 *in re incerta*, Pacuvius 128, Attius 601, 628, and in Lucilius 5-7 *in re crepera*, in Lucilius 27-11 *re in secunda*, - - *in mala*, 28-50 *in re agenda*; in Comedy, Afranius 369 *in rebus maximis*, Syr. sent. 86 *in re adversa*, 259 *in rebus dubiis*. There are many other examples of *in re* in Plautus, Terence and the early fragments in which there is a secondary idea of time.

Other words used with *in* in Plautus where the time idea is present are,

Capt. 404 beneque ero gessisse morem in tantis aerumnis tamen.

Cas. 44^I ut etiam in maerore insuper
inimico nostro miseriam hanc adiungerem.

Trin. 795 in huius modi negotio
 diem sermone terere segnitie merast.
 Stich. 134 idem animust in paupertate qui olim in divitiis fuit.
 Amph. 174 ergo in servitute expetunt multa iniqua.
 As. 786, Ps. 891 in tenebris.

In sole is cited as time by Leers, p. 15 for

Aul. 565 Quin exta inspicere in sole vel vivo licet.

But time is not the prominent idea. *In sole* is, rather, if the lamb stand between you and the sun. In Terence, used in the same way as the example above, are

Ad. prol. 20 Quorum opera in bello, in otio, in negotio
 suo quisque tempore usust sine superbia.
 And. 975 age, me in tuis secundis respice.
 Haut. 258 Antiphila, et me in his deservisti malis,
 Eun. 764 Volo ego adesse hic advocatos nobis in turba hac.
 Haut. 271 hoc ipsa in itinere alterae | dum narrat, forte audiui.
 Phor. 566 Dicam in itinere.

Other examples in the early fragments of *in* with the ablative are *in bono* - - *in malo* Laberius (Mimus) 113, *in secundis* - - *in adversis* Inc. Trag. Frag. 260, *in victoria* Hist. frag. Semp. Asellio 3, *in magno maerore* Lucil. 5-6, *tristitia in summa* 5-7, *in periculo* 29-18, *alieno in funere* 27-18, *in ludo ac rudibus* 4-26, *in lustris* 30-27, *in contione* Cato, Orat. frag. 35-4, *in tenebris* Comic fragment, Caecilius 40, 167. The Sententiae of Publilius Syrus have many examples of *in* expressing time, in the sense of circumstance, as *in pace* 465, *in victoria* 64, *in divitiis* 237, *in paupertate* 597, *in secundis* 208, *in adversis* 208, 491, 657, *in malis* 253, *in calamitate* 439, *in dubiis* 593, *in rebus dubiis* 259, *in turpi re* 283, *in tenebris* 69, *in secreto* 369, *in tormento* 211, *in desiderio* 149, *in amore* 247, 269, 274, *in Venere* 268, 276, *in iudicando* 254, 470.

In with an ablative of place is often used in Plautus where time is implied, as in *domi* (page 56) and *in loco* (page 67),

Rud. 199 is navem atque omnia perdidit in mari
 Poen. 507 tardiores quam corbitae sunt in tranquillo mari.
 Trin. 827, 832 in alto
 Rud. 575 in aliquo tibi gratiam referam loco.
 Rud. 495 Utinam | malo cruciatu in Sicilia perbiteres.

(2) *In* is used with three ablatives, *die*, *anno* and *aetate*, in Plautus to express the period within which an action takes place a given number of times. The noun in each case is without adjective modifier.

Stich. 501 quae eapae deciens in die mutat locum,
ea ego auspicavi in re capitali mea?

Mil. 855 ea saepe deciens complebatur in die (die-Libri).

Here may belong some of the examples discussed on page 29, two of which were regarded as examples of *in dies*,

Aul. frag. III Ego ecfodiebam in die(s) denos scrobes.

Amph. frag. VI Ibi scrobes effodito plus sexagenos in die(s)

Men. 896 Quin suspirabo plus sescenta in die.

Die is used with *uno*, without the preposition, to express the same relation, page 37,

Aul. 90 Decies die uno saepe extrudit aedibus.

In *Anno* is used in the same time relation,

Bac. 1127 Rerum ter in anno tu has tonsitari?

In *aetate* is used in the same way,

testimonio.

Men. 839 qui saepe aetate in sua | perdidit civem innocentem falso

Examples of class (2) two are not found in Terence. Examples occur in the early fragments, Varro frag. 140-4 *semel aut bis in anno*. Cato is frequently cited as using the simple ablative without the preposition to express this relation. But his prevailing use is with the preposition *in*, so much so that Keil holds that *in* should be written in all examples (Keil. Com. De Agri. Cult. p. 176; cf. Schoendoerffer p. 36). In Varro *die* is used without the preposition in four or five examples, De R. R. 2-4-17, 2-7-7, 2-7-8, 3-9-20, but *in anno* and *in mense* (Keil. Com. p. 273).

Much the same force is expressed with the cardinal numerals in such examples as

Ps. 1302 credo equidem potesse te, scelus,

Massici montis uberrimos quattuor

fructus ebibere in hora una (Ps) Hiberna addito.

Lucil. Sat. 28-26 cui saepe mille imposui plagarum in die.

Inter with the Accusative is used to express time by Plautus with the force of *in* with the ablative. It is used in two examples with nouns that are natural designations of time,

Stich. 214 Quae inter continuum perdidit triennium.

Truc. 510 inter tot dies quidem hercle iam aliquid actum oportuit.

It is used also with nouns expressing activity within which something takes place.

Stich. 679 Inter illud tamen negotium meis curavi amicis.

Poen. 1398 Quid lenonem vis inter negotium?

Cist. 721 sed inter rem agendam istam erae huic respondi quod rogabat.

Cist. 505 Inter novam rem verbum usurpabo vetus.

Ps. 947 Lepido victu, vino, unguentis et inter pocula pulpamentis.

Cist. 52 inter istaec verba.

The reading of the text in Cist. 52 is not very satisfactory and Ussing reads instead *aufer istaec verba*, by conjecture. *Inter* is not used to express time in Terence. In the early fragments *inter* is used with a natural designation of time, *inter nundinum* Lucilius 26-80, Varro frag. 139-9, 225-3. With a noun of action it is used Enn. Ann. 194-18 *inter pugnas*, and in a Comic fragment, Pomponius 47 *inter cenam*. It is used with a gerund in a Comic fragment, Afranius 422 *inter loquendum* and in Ennius Inc. (Baeh.) 540 *inter ponendum*, cited by Servius, Verg. Ec. 9-23, where *inter agendum* and *inter cenandum* also are noted.

Intra is used by Plautus to express time

Curc. 447 dimidiam partem nationum usque omnium
subegit solus intra viginti dies.

The manuscripts give *interea* which is properly changed to *intra* (or *inter*), supported by the construction and meter. *Intra paucos annos* occurs in a Hist. frag., Hemina 20 and *intra decem annos* in a Comic fragment, Titinius 24, where the manuscripts read *inter*. *Intra* is not used by Cicero or Caesar to express time, Hanz Felix, Quaest. Gram. in Vell. Pater. p. 42.

The Adverbial Compounds of Inter, expressing in the meantime, meanwhile, *interea*, *interim* and *interibi* are used by

Plautus. *Interea* and *interim* are used by Terence. Plautus uses *interea* and *interim* without preference, *interea* thirty-one times and *interim* thirty-two times. Terence shows a strong preference for *interea* using it thirty-six times and *interim* eight times. *Interibi* is used by Plautus ten times. *Interdum* with a different meaning, sometimes, is used by Plautus five times and by Terence three times.

These forms are found in the early fragments, *interea* in Tragic fragments, Livius And. 26, Enn. 6, Pacuvius 76, 322, 411, Attius 577, Inc. Fab. 167, 170, in Comedy, Turpilius 73, 209, Titin. 20, Afran. 266, in Enn. Ann. 55-14, 150, 282, 314, Lucilius 5-4, 29-93, 30-15, Cato Orat. frag. 35-1, 36-3; *interim*, not in the Tragic fragments, in Comedy, Turp. 150, Afran. 183, 238, Pomp. 97, 171, 187, 189, in Cato Orat. frag. 35-5; *interibi*, Afranius 138; *interdum*, Attius 260, Lucilius 14-16.

Cis with the Accusative is used to express time by Plautus three times. In all cases the noun governed by *cis* is modified by the adjective *paucus*, *cis dies paucos* Truc. 348, *cis paucos mensis* Merc. 163, *cis paucas tempestates* Most. 18. *Cis* temporal is used only in early and late Latin, (Draeger 1-615).

Cum with the Ablative is used to express time in Plautus and Terence by connecting an event with a period of the day,

Stich. 364 postquam me misisti ad portum cum luci simul,
 Merc. 255 ad portum hinc abii mane cum luci simul.
 Cist. 525 poste autem cum primo luci cras nisi ambo occidero.
 Amph. 743 egone abs te abii hinc hodie cum diluculo?
 Terence Ad. 841 cum primo luci ibo hinc.

Diluculo with a modifier, *primulo*, is used without *cum* expressing the same relation as *cum diluculo*, Amph. 743, in

Amph. 737 Primulo diluculo abiisti ad legiones.

Cum in the simpler relations of accompaniment sometimes express time, as

Merc. 625 Perdidisti me et fidem mecum tuam,
 Inc. Trag. Frag. 95 simul animus cum re condidit.

Cum in the relation of time I have found in the early fragments only in a Comic frag. Atta 8 *cum primo luci*, Lucilius 3-56 *cum mane* and *cum victoria*,

Syrus. sent. 606 *Sine dolore est vulnus quod ferendum est cum victoria*.

Ad With the Accusative is used to express time by Plautus thirty-nine (39) times, by Terence three (3) times. *Ad* has three different meanings in time relations in Plautus (1) at, (2) to, until and (3) hence. (1) In the first class Plautus has some eleven examples, *ad meridiem* Ps. 1174, *ad noctem* Men. 965, *ad vesperum* Ps. 530, *ad ludos* Men. prol. 30, Rud. 535, Stich. 306, *ad vinum* As. 799, *quam ad*,

Vid. 90 *quam ad redditurum te mihi dicis diem*
cave demutassis

Ps. 922 *nam olim quom abiit, argento haec dies*
praestitutast, quoad referret nobis,

Terence also has *ad* with the relative,

Phor. 523 *tibi quidem est olim dies,*
quam ad dares huic, praestisuta.

Wagner follows Guyet and Bentley in reading *quoad* instead of *quam ad* of the manuscripts on account of monosyllabic prepositions not being post-positive in Terence. But this does not seem strong enough ground for changing the manuscript reading, which has a good parallel in Plautus just given, Vid. 90. *Quoad* is used Phor. 148 where its temporal force is explained by Donatus. *Ad postremum* is found Aul. 526 and Poen. 844, but not in Terence. *Postremo*, however, is the common form in both authors, being used some 19 times in Plautus and 16 times in Terence. *Postremum* is used but once in Terence, And. 322 and but a few times in Plautus, Merc. 831, Poen. 1370.

(2) In class two Plautus has some twenty-seven examples and Terence four. *Ad vesperum* is used Hec. 442 *maneantne usque ad vesperum*, Amph. 253, Mil. 503, Most. 767 *a mani ad vesperum*,

Merc. 579 qui percoquat | apud te hic usque ad vesperum.

As. 630 qui hodie numquam ad vesperum vivam. [vivom.

Rud. 1288 Numquam edepol hodie ad vesperum Gripum inspicietis

Ad vesperum with *vivam* might be interpreted under class one, at evening time (cf. Reid Cic. De Sen. 67) but I think that the original notion is the same as De Sen. 19 *si ad centesimum annum vixisset*. *Ad vesperum* Rud. 1288, is the same in meaning as *vivom in crastinum inspiciet diem*, page 25, which I interpreted as expressing limit of extent of time, on the analogy of such examples as As. 630 *ad vesperum vivam*. Other periods of the day are indicated in the same way.

Most. 534 a mani ad noctem usque [viverem.

Men. 1022 nam absque te esset, hodie numquam ad solem occasum

Men. 175 Inde usque ad diurnam stellam crastinam potabimus.

Men. 928 Perdormiscin usque ad lucem?

Eun. 278 neve usque ad lucem vigiles.

Most. 582 manebo - - - ad meridiem.

Men. 155 dies quidem iam ad umbilicum est dimidiatus mortuos.

As. 253 ibi tu ad hoc diei tempus dormitasti in otio.

Poen. 217 usque ab aurora ad hoc quod diei est.

Ad is used with words expressing age or generation, Capt. 742 *ad summam aetatem*, Trin. 301 *ad hanc aetatem*, Cas. 47 *ad eam aetatem*, Inc. Frag. 70 *ad exitam aetatem*, Capt. 992 *ad adulescentiam*, Mil. 1079 *ab saeclo ad saeculum*, Trin. 290 *ad hoc genus hominum*. Words expressing effect, used to mark the limit of an action, have the force of time with *ad* in Plautus and Terence, *usque ad mortem*, As. 41, Epid. 269, Mil. 163; *usque ad necem*, And. 199, Ad. 182; *usque ad ravim* Aul. 336, *usque ad languorem* Ps. 216. *Ad illud* is used by Plautus once,

Most. 133 ego ad illud frugi usque et probus fui,
in fabrorum potestate dum fui.

Adhuc the adverbial form is used to the exclusion of *ad* with the demonstrative, except the example cited in Plautus. It occurs in Plautus some eighteen times and in Terence fourteen times. For the use of *adhuc* in Livy, Tacitus and Florus, compare Egen-De Floro Hist. Elocutionis Taciteae Imitatore p. 12.

Usque is used to strengthen *ad* in the meaning of class two twenty-two times by Plautus, Amph. 253, As. 41, Aul. 236, 277, Bac. 942, Capt. 742, 992, Epid. 269, Men. 175, 928, 965, 1110, Merc. 580, Mil. 163, 590, Most. 133, 534, 767, Poen. 217, Ps. 216, 1116, Trin. 301 and by Terence eight times, And. 199, 262, Ad. 182, 631, 859, Eun. 278, Hec. 442, 544. *Usque ad vesperum* is found Amph. 253, Merc. 580, Most. 767, Hec. 442; *usque ad noctem*, Men. 965, Most. 534. In the Tragic fragments *usque adhuc* is found, Attius 417.

(3) In class three one example is found in Plautus but none in Terence,

Rud. 1422 *comissatum omnes venitote ad me annos sedecim.*
Vos hic hodie cenatote ambo.

All of you come and make merry with me sixteen years hence. This use of *ad* is noted in Gildersleeve's Gram. p. 260-4e, Draeger 1-579 (where *ad* is regarded as equivalent to *intra*). Examples of this use of *ad* are Cic. De. Fin. 2-92 *an id exploratum cuiquam potest esse quo modo sese habiturum sit corpus, non dico ad annum, sed ad vesperum?* Ad. Att. 12-46 *nescio quid intersit utrum illuc nunc veniam an ad decem annos.* De Orat. 3-24-92 *ut tibi, Caesar, faciendum est ad annum.* Examples are cited by Wilkins in his comment on this passage, De Orat. 3-92.

In the early fragments examples of *ad* in these three classes are (1) *ad auroram* Pacuv. Trag. frag. 363; (2) *usque ad senium* Caecil. Comic frag. 73, *ad annum quadragesimum sextum* Hist. frag. Tubero 4, *a mane ad noctem* Lucil. Inc. frag. 15, *ad quartam (horam)* Lucil. 20-15, *ab origine ad exordium* Varro, Men. frag. 138-2; (3) *De ea questum ad annum veniam ad novam magistratum*, Varro, Sat. Men. 187-2, Lucil. 9-55 *fervet ad annum*, it will still be boiling in a year from this, it will boil for a year. *Ad* sometimes has the force of extent, meaning for, as Pliny Epist. 3-6-20 *ad paucos dies*.

Apud is used by Plautus to express in what place, in what presence, in such a way that time is indicated:

Trin. 478 *verecundari neminem apud mensam decet,*
nam ibi de divinis atque humanis cernitur.

Amph. 947 ut quae apud legionem vota vovi, si domum
redissem salvos, ea ego exsolvam omnia.

Pers. 745 Quid me in ius vocas? (Sat.) Illi apud praetorem dicam.

Amph. 591 apud erum, Rud. prol. 18 apud iudicem.

Apud is used by Terence in one clear example,

Eun. 246 Olim isti fuit generi quondam quaestus apud saeculum prius.

Examples of a similar use of *apud* in the early fragments are

Naevis (Comedy) 26. Tibi servi multi apud mensam astant: ille ipse

[astat quando edit.

Varro, Sat. Men. 175-17 eloquentia in foro et apud subsellia, silentium
uero non in convivio set in cubiculo esse debet.

Cato, Orig. 10-16 qui simile apud Thermopylas fecit.

Ab with the Ablative in expressing time is used by Plautus twenty-six times and by Terence, thirteen times. The use of *ab* in relations of time corresponds to its use in relations of place. It expresses time as starting from a certain period of the day, time of life or portion of an event. *A mani*, a period of the day, occurs in Plautus, Amph. 253, Mil. 503, Most. 534, 767, the opposite limit of the extent being marked by *ad vesperum* and *ad noctem* (page 76). The same force is expressed

Poen. 217 usque ab aurora ad hoc quod diei est.

A puero, a period of life, occurs in Plautus, Capt. 544, 644, 720, 991, Merc. 90, Stich. 175. Terence has a variety of forms to express the same thought: *a puero* Ad. 440, *a pueris* Ad. 494, 962, Haut. 214, *a pueritia* Haut. 183, *a parvis* And. 539, *a parvulo* And. 35, Ad. 48. *Ab adolescentia* occurs in both writers, Bac. 1207, Trin. 301, Ad. 41. *Inde ab ineunte aetate* occurs Trin. 305. *Ab saeclo ad saeculum* occurs Mil. 1079. *A principio* is used by Plautus to express time, Capt. 624, Cas. prol. 4, Men. prol. 1, Ps. 970, Truc. 375 and by Terence, Phor. 650. It is used in other examples also in which time is implied:

And. 48 Rem omnem a principio audies.

And. 785 Audivi, inquam, a principio. (pure time)

Aul. 538 An audisti? (Enc.) Usque a principio omnia.

Bac. 1007 Inde a principio iam inpuuens epistulast.

A primo (page 69), from the first, at first, occurs

Most. 824 Hercle qui multum improbiores sunt quam a primo credidi.

Phor. 604 Petam hinc unde a primo institi.

Phor. 642 A primo homo insanibat.

Time is implied in

Phor. 395 Progeniem vostram usque ab avo atque atavo proferens.

Time and place are both present in the thought of

Poen. 618 Iam ab re divina, credo, apparebunt domi.

Ab is used with temporal force in the early fragments: in Comedy, Turpilius 14 *ab initio*, Naevius 26-1 *a pueris abscessit*; in the Historic fragments, Hemina 7 (*ut Hemina tradit*) *aestate ab Ilio capto secunda*, Hemina 20 *anno ab urbe condita - tertio*, Tuberio 4 *ab anno septimo decimo*; in Lucilius, Inc. 15 *a mane ad noctem*; in Cato, Orat. 43-6 *a principio*; in Varro, Men. Sat. *ab origine ad exodium*; in a Poetic fragment of C. Helvius Cinna,

3-3 iam inde a Belidis natalique urbis ab anno,

Cecropis atque alta Tyrii iam ab origine Cadmi.

Ex with the Ablative marks time as starting from a definite point, often determined by a demonstrative. It is in frequent use from Plautus to Horace and is especially frequent in Cicero (Draeger 1-634). It is not used in time relation by Terence. It denotes order or succession involving time in

Eun. 631 Aliam rem ex alia cogitare.

Ex hoc - - die (accepting *die* for *diem* of the manuscripts) And. 268, is cause rather time. *Ex* is used in examples of pure time in Plautus,

Merc 1024 haec adeo ut ex hac nocte primum lex teneat senes.

Pers. 479 bonus volo iam ex hoc die esse,

In three examples *ex* denotes a postponement *from* or departure *from* a given time,

Poen. 500 res series | omnis extollo ex hoc die in alium diem.

Merc. 61 extemplo ex ephebis postquam excesserit.

Bac. 148 Iam excessit mi aetas ex magisterio tuo.

Ex natale die is "ablative of material" rather than time in

Ps. 1237 Certumst mi hunc emortualem facere ex natali die.

Ex expresses time, at least, as a part of its relation in

Stich. 421 Nunc hunc diem unum ex illis multis miseriis
volo me eleutheria capere advenientem domum.

Rud. 348 ex malis multis metuque summo
capitalique ex periculo orbas auxilique opumque huc
recepit ad se Veneria haec sacerdos me et Palaestram.

Ex improvise occurs in Plautus, Rud. 1192 but is not in Terence. *Improvise* alone is found in Plautus, As. 310, Rud. 1196, but is not in Terence. *De improvise* in turn is not in Plautus but occurs in Terence six times, And. 360, 417, Ad. 407, 610, Haut. 281, Phor. 884. In Caesar *ex improvise* occurs once, *improvise* alone, three times and *de improvise*, seven times. *Extemplo* (from *ex* and *templum* diminutive of *tempus*, the form *extemplo* occurring Aul. 93, Bac. 968, Cist. 96, 572, Mil. 461, 890, Poen. 183) closely related in meaning to *ilico* (page 68), *templum* having its original meaning *locus* (Lindsay p. 565), and explained by *ex tempore*, occurs in Plautus some sixty-five times, and three times in prologues, but in Terence only twice. Plautus' use of *extemplo* is in marked contrast to that of Cicero and Caesar and Terence's use is in agreement with these classic writers, *extemplo* occurring in Cicero but once, pro Rosc. Com. 3-8, and in Caesar not at all. (cf. Hellmuth, Act. Sem. Erlang. 1-116.)

Ex with a temporal force is found in but few examples in the earlier fragments. *In diem ex die* is found in Cato. Orat. 63-4, *e partu* Varro Men. Sat. 102-2. Examples occur in C. I. L. 1-198-21 *ex eo die quo*, 1-198-66 *ex ea die qua*, 1-200-70 *ex eid.* Mart., 1-202-10. 44, -18, -22, -25, -30, *ex noneis Decembribus*. For this use of *ex* in Lucretius, compare Holtze, Syntax. Lucret. p. 67, for Catullus, compare Duderstadt, De Particularum usu apud Catul. p. 25. *Ex* occurs in Cato De Agr. Cult. 49-7, 92-15, 93-21. *Extemplo* occurs in the Comic

fragments, Caecil. 160, Naev. 98 (*extempulo*); in the Tragic fragments, Ennius 355, Pacuvius 140, Attius 385, Inc. Fab. 24; in the Poetic fragments, Ennius Ann. 95 and in Lucilius 3-57.

De with the Ablative expressing time has two rather distinct uses in Plautus. It is used first with nouns, which are not natural designations of time, having the force of, after, immediately after, and second, with *nocte* and *die*. Examples of the first use are

Most. 697 non bonust somnus de prandio.

Trin. 215 Ego de eorum verbis famigatorum insciens
prosilui amicum castigatum innoxium.

Post is used with the same general force of *de* in Most. 697, but *de* has the peculiar force of "right after" while *post* means simply, after,

Rud. 151 Quia post cenam, credo, laverunt heri.

This use of *de* is not found in Terence. Examples of the second use are

Rud. 898 de nocte qui abiit piscatum ad mare.

Rud. 915 nam ut de nocte multa impigreque exurrexi
lucrum praeposivi sopori et quieti.

De nocte in these examples means, in the night, in the latter part of the night, before day. *De die* in Plautus and Terence has the corresponding force, before night, with reference to carousals which were supposed to be confined to the night.

As. 825 cum suo sibi gnato unam ad amicam de die
potare, illam expilare

Ad. 965 scortum adducere, adparare de die convivium:
non mediocris hominis haec sunt officia.

The force of *de die* is not so clear but is rather partitive in

As. 516 Ecqua pars orationis de die dabitur mihi?

The adverbial expressions *de improviso* (cf. page 81) and *de integro* occur in Terence but not in Plautus, *de improviso* And. 360, 417, Ad. 407, 610, Haut. 281, Phor. 884 and *de integro*, Ad. 153, Haut. 674. The compounds *dehinc* and *denuo* occur

in both Plautus and Terence: *dehinc* And. 22, 190, Ad. 22, Eun. 14, 296, 872, As. 111, 160, 858, Cas. 94, Merc. 1000, Poen. prol. 125, 374, 1029; *denuo*, Terence seven times, Plautus, twenty times.

In the Comic fragments *de nocte* is used in Caecilius 1 and Pomponius 13. *De die* is used in one example which shows the feeling of *de die* and *de nocte*,

Titinius 99 Quod ea parasitus habeat, qui illum sat sciat
delicere et noctem facere possit de die.

De nocte is used also in a Historic fragment, Quadrigarius 45 *Senatus autem de nocte convenire, noctu multa domum dimitti. De improviso* is used in a Comic fragment, Thabea 3 and in Varro Sat. Men. 135-5. *De integro* occurs in a Tragic fragment, Pacuvius 92. *Denuo* occurs in the Poetic fragments, Ennius frag. 481, 503, 507.

Secundum with the Accusative is not used by Plautus or Terence to express time but is found in a prologue of Plautus,

Cas. prol. 27 ratione utuntur, ludis poscunt neminem,
secundum ludos reddunt autem nemini.

The prologue of the *Casina* has peculiar evidence that it was not written by Plautus,

prol. 11 Nos postquam populi rumore intelleximus
studiose expetere vos Plautinas fabulas,
antiquam eius edimus comoediam
quam vos prabastis qui estis in senioribus.

The next example of *secundum*, used to express time, given by Draeger 1-600-2, is Cato De Agri Cult. 118 *secundum vindemiam*. This force of *secundum* for Cato is disputed by Schoendoerffer, page 41. *Secundum quietem* occurs in two Historic fragments, Fabius Pictor 3 and Coelius Antipater 34, but both are informal quotations by Cicero, De Div. 1-21-43, 1-24-48, the citation from Fabius Pictor being from the Greek. No example of this use of *secundum* is found in the early fragments.

Post as a Preposition with the Accusative is used by Plautus with *diem* (eight times), *aetatem*, *tempus*, *cenam*, *mortem*, *factum*. (*Post occasionem* is cited for Capt. 118 by Leers page 39, but does not occur.) Terence uses *post* with a noun and a passive participle, *post factam iniuriam* Hec. 742. Aside from this he uses *post* only with *haec* Ad. 318 and *istuc* Haut. 274. Instead of these demonstratives, Plautus uses the compound only (page 86). *Post* with *diem* in all cases refers to the present day, *post hunc diem*, commonly in connection with a vow or threat and in six of the eight cases accompanied by a negative, Amph. 672, Men. 112, 477, 692, Mil. 565, Most. 436, Poen. 449, Rud. 1416.

Amph. 672 numquam edepol tu mihi divini creduis post hunc diem.

Men. 477 quous heres numquam erit post hunc diem. [hunc diem

Rud. 1416 numquam hercle iterum defraudabis me quidem post

Men. 692 tu huc post hunc diem pedem intro non feres, ne frustra sis.

Praeter is used in the same way

Merc. 595 nullum hercle praeter hunc diem illa apud me erit.

Examples of *post* with other words are

Aul. 162 Post mediam aetatem qui media ducit uxorem domum,

As. 294 Adproperabo, ne post tempus praedae praesidium parem.

Capt. 870 Abi, stultu's: sero post tempus venis.

Post tempus is used as the opposite of *per tempus*. *Ante tempus* is used in the same way by Terence, Hec. 36.

Rud. 151 Quia post cenam, credo, laverunt heri.

Capt. 741 post mortem in morte nil est quod metum mali.

Post mortem occurs frequently in Lucretius, as 3-338, 571, 871, 1075, (cf. Holtze Syntax. Lucret. p. 83).

Rud. prol. 30 retinete porro, post factum ut laetemini.

Truc. 343 post factum flector quia antepartum perdididi.

Factum in these examples is felt as a noun and *post* does not occur with a noun and perfect passive participle, as in Terence Hec. 742 *post factam iniuriam*, in Plautus, except in a prologue,

Cas. prol. 84 *mox hercle vero, post transactam fabulam,
argentum siquis dederit, ut ego suspicor,*

In this passage the manuscripts read *transacta fabula*. A noun with a participle, governed by a preposition, is used in time construction in Plautus only in the case of *solem, ante solem* - - *exorientem* Bāc. 426, *ante solem occasum* Epid. 144, Men. 437, *ad solem occasum* Men. 1022. To express the same thought, Vergil in two cases uses the noun with the genitive instead of the participle, Georg. 1-225 *ante occasum Maiæ*, Georg. 3-335 *solis ad occasum*. Pacuvius, 88, uses the simple ablative of time *solis exortu* and *occasu* (page 58). Lucilius has the time marked by the ablative absolute 2-29 *sole occaso obductoque*. Examples of this kind are found in the Inscriptions, *post hanc legem rogatam* C. I. L. 1-197-23, 1-198-59, 1-200-18, -20, -24, -70, -82, *ante hanc legem rogatam* 1-200-32 (twice), 202-B-20, -23, -36, -41. This use of a noun modified by a participial is governed by *post* only, to express time in Cicero. In Livy this construction is used with the prepositions *post, ante, ad, ab, inter, sub, secundum*.

Examples of *post* in the early fragments are in Comedy, Syrus 497 *post calamitatem*, 506 *post tempus*, in Varro Sat. Men. 226-1 *post messem*, in Lucilius 4-18 *post homines natos*, in Cato Orig. 20-11 *Deinde duoetvicesimo anno post dimissum bellum*. In the Historic fragments the passages in which examples of *post* occur are all informal quotations so that the constructions are not to be assigned to the early historians with certainty. Hemina 39 *post annum tertium*, Antias 34 *post dies paucos*, Quadrigarius 12 and Antias 55 *post Romam conditam*.

(2) *Post* with the ablative of degree of difference is used by Plautus with *anno, annis, biennio, triennio, mense, diebus, multo, paulo*, and by Terence with *mensibus, diebus, and multo*. The ablative is always used with *post* adverbial and following the noun of time. For the same use in Cato, compare Keil, Comment. page 99.

As. 439 *prius quae credidi vix anno post exegi*.
Men. 1132 *O salve, insperate multis annis post quem conspicio*.
Bac. 170 *Erilis patria, salve, quam ego biennio
postquam hinc in Ephesum abii, conspicio lubens*.

Most. 440 Triennio post Aegypto advenio domum.
 Amph. 481 alter decumo post mense nascetur puer
 quam seminatust, alter mense-septumo.

Mense in this example on account of the ordinal numerals, is felt as time when rather than degree of difference (page 35). This example with *quam* explains the elliptical use of *post* in other examples (Gildersleeve, page 260-4) as *decumo mense post* Truc. 497, *decumo post mense* Amph. 671.

Aul. 798 Nam tua gnata peperit decumo mense post:
 Cist. 199 tum illa, quam compresserat,
 decumo post mense exacto hic peperit filiam.
 Bac. 928 mille cum numero navium decumo anno post subegerunt.

In these examples with the ordinals if the ellipsis is not assumed *post* has the force of the preposition.

Men. prol. 36 paucis diebus post Tarenti emortuost.

Examples of *multo post* are [Amph. 685] As. 168, Bac. 853, Curc. 182, Merc. 234, Poen. 202, 1360, Ps. 1039, 1043, Rud. 888, Truc. 413, 474. The sentences in which *multo post* occurs are all negative but the suspected line Amph. 685 and the negative is *haud* except in Truc. 413. *Paulo post* occurs Ps. 380 and Trin. 191.

Terence does not use the ordinal in this construction.

Hec. 393 Nam aiunt tecum post duobus concubuisse mensibus.
 Hec. 143 Diebus sane pauculis
 post Pamphilus me solum seducit foras.

Haud multo post occurs Phor. 879, *non multo post* in a Comic fragment, Novius 34. Other examples of *post* with the ablative in the fragments are, in the Tragic fragments,

Pacuvius 319 Quam te post multis tueor tempestatibus!

and in the Historic fragments, where the assignment of the construction is uncertain (page 83), Quadrigarius 12 *annis quadringentis quinque post Romam conditam*, Antias 55 *post Romam conditam anno DCV*, Scribonius Libo 1 *XIIII annis post - - quam*, Tuller 9 *duo post*, this last like *longo post tempore* in Vergil, Aen. 6-409, Ec. 1-29, 1-67.

Instead of *post* with the demonstrative forms Plautus uses exclusively the pronominal adverb compound forms and Terence uses these forms except in the two examples cited page 84. *Post id* may be written separately in the examples with the partitive genitives on page 92. *Posthac* occurs in Plautus some twenty-seven times and in Terence, eighteen times. *Postilla* occurs twelve times in Plautus and five times in Terence and according to Lorenz, *Most.* 141, it occurs afterwards only in Catullus 84-9. The form *postillac* is read with good manuscript authority *Men.* 685, without manuscript authority is read by Brix *Capt.* 118 and in the Ritschl edition *Men.* 1117. *Postea* occurs in Plautus some fifty-one times and in Terence eleven times, while *antea* does not occur in Plautus at all and in Terence but once. *Postidea* occurs six times in Plautus, *As* 709, *Aul.* 118, *Cist.* 784, *Stich.* 97, 648, 758 but not at all in Terence. *Postid* or *post id* occurs eleven times in Plautus and once in Terence, *And.* 936 where the manuscripts have *postilla*. It is read by conjecture in a corrupt passage by Schoell, *Rud.* 1169. *Postibi*, used by Plautus only, occurs six times *Cist.* 620, *Mil.* 1418, *Poen. prol.* 108, 902, *Rud.* 600, 1263.

In the early fragments examples of these forms occur. *Posthac* occurs in the Comic fragments, Caecilius 140, Turpilius 26, in Cato, *Orat. frag.* 36-12, and in early Inscriptions, *C. I. L.* 1-196-13 (*A. U. C.* 568), *post hac* 1-197-16, 1-200-28. *Postilla* occurs in Tragedy, Inc. Fab. 15, in Cato *Orig.* 19-12, in Ennius *Ann.* 28-7. *Postea* occurs in Comedy, Naevius 6, *Pall. Inc.* 87, Syrus 111, in Tragedy, Attius 410, in Cato, *Orat. frag.* 52-14, 54-7, 59-9, in Varro, *Men. Sat.* 209-2 *posteaquam* 154-11, 174-6, in Ennius, *Sat. frag.* 481. *Postprincipio*, as an adverbial compound, is read by the manuscripts and the form is attested by Donatus, *Hec.* 3-3-33, for Persa 452. Schoell, in the Ritschl edition, accepted the reading of Scaliger *postprincipia* which necessitates the changing of the verb to the plural, *procedunt*. Goetz and Schoell, in the smaller edition, retain the manuscript reading, writing the form as two words, *post principio*. The meaning is then clear,

the subject of *procedit* being supplied from *rem* of the preceding line. Leo reads *postprincipio* as a single form.

Pers. 451 *atque edepol ferme ut quisque rem accurat suam
sic ei procedit postprincipio, denique*

Postprincipia occurs in Terence, Eun. 781, but does not express time and in Afranius 305. The form is discussed by Keil, Varro R. R. Comment. p. 236. He accepts Scaliger's reading, *postprincipia*, for Persa 452.

Praeter was cited (page 84) as equivalent to *post* in Merc. 585. It is used also by Plautus in the compound *praeterhac* with the force of *posthac*, Men. 112, 725, Most. 75, Rud. 1117, Stich. 345. It is used in one verse with *post*,

Men. 112 *praeterhac si mihi tale post hunc diem | faxis,*

Praeterea is found in the same way Capt. 331, Men. 244 and in Terence, Phor. 514. It is found also in Tragedy Inc. Fab. 86, in Comedy, Caecilius 113, Afranius 32, 158, 284, in Lucilius eight times, in Cato's fragments three times, and *praeterhac* is found in Comedy, Titinius 30.

Ante with the Accusative expressing time is used in Plautus with *diem* (10 times) *lucem* (6), *solem* (3), *vesperum*, *tenebras*, *factum* and in Terence with *diem* (3), *brumam*, *tempus*. *Diem* with *ante* in Plautus is in nine of the examples in the form *ante hunc diem*, standing at the end of the verse in seven cases, with a negative expressed in eight cases and implied in the ninth, Men. 749, and with the verb *vidi* in six cases and *audivi* in two, Capt. 634, Epid. 496, 576, Men. 305, 500, 749, Ps. 621, Stich. 267, Trin. 961. In Terence the form is in the three cases *ante hunc diem*, with a negative expressed in two cases and implied in one and with the verbs *videram*, *scivi* and *feci*, Hec. 641, 863, 880.

Capt. 634 *neque ego istuc nomen umquam audivi ante hunc diem.*

Epid. 496 *istunc hominem numquam audivi ante hunc diem.*

Men. 305 *qui ante hunc diem | Epidamnum numquam vidi.*

Men. 500 *non ego te - - umquam ante hunc diem | vidi neque novi;*

Ps. 921 *neque te vidi ante hunc diem umquam oculis meis.*

Hec. 863 *numquam ante hunc diem meis oculis eam videram.*

The tenth example of *diem* in Plautus is

Ps. 731 *neque Athenas advenit umquam ante hesternum diem.*

Ante lucem, before day, is used six times by Plautus, accompanied in three examples by *dudum* or *iam dudum*, Amph. 602, 639, 699, Cas. 487, Poen. 318, Trin. 885. The same force is expressed by *ante solem exorientem* Bac. 426. *Ante solem occasum* also is used in two examples, Epid. 144, Men. 437, referred to, page 85. This time is marked by *ante vesperum* Bac. 1029 and *ante tenebras* Ps. 90. *Ante* is used once in Plautus with a noun not a natural designation of time, *ante hoc factum* Mil 1374. Besides *ante hunc diem*, cited above, Terence uses *ante brumam* Phor. 709 and *ante tempus* Hec. 36, referred to, page 84.

Of the compound forms Plautus has *antehac* twenty times and Terence, eight times. Plautus has the form *antidhac* also nine times which does not occur in Terence, Amph. 711, Aul. 396, Bac. 539, Cas. prol. 88, Cist. 198, Epid. 539, Poen. 752, Ps. 16, 620. Plautus has *posthac* twenty-seven times and *antehac* and *antidhac* twenty-nine times, almost the same. Terence has *posthac* eighteen times and *antehac* eight times. Cicero in his orations has *posthac* thirty-seven times and *antehac* but once, Verr. 3-219, according to Hellmuth, Acta Sem. Erlang. 1-116. *Antehac* is not in Vergil. *Antea* occurs in Terence And. 52. It is not read in Plautus except in a fragment, Fab. Inc. 87, from Isidorus Orig. 19-52, but is found in the manuscripts Epid. 33 and Trin. 568. On *antea* compare Thielmann, Diss. Argent. 2-378.

(2) *Ante* is not used with the ablative in Plautus and Terence, corresponding to the use of *post* with the ablative. *Prius* is used with the ablative instead of *ante*.

Truc. 337 quasi volturii triduo
 prius praedivinant, quo die esuri sient.
Poen. prol. 66 puer septuennis surripitur Carthagine,
 sexennio prius quidem quam moritur pater.
Ad. 396 aut non sex totis mensibus
 prius olfecissem, quam ille quicquam coeperet?

The indefinite measure of difference is expressed by *multo*

Amph. 603, Aul. 706, *non multo prius* Most. 611, *hau multo prius* Ps. 1094, *paulo* Cist. 371, Men. 681, 873, Ps. 896, *aliquanto* Stich. 417. Terence has *multo prius* Hec. 541.

Examples of *ante* are found in the early fragments, of Tragedy, Attius 493 *ante auroram*, Attius 128 *ante noctem*; of Comedy, Turpilius 50 *ante lucem*; of Varro. Sat. Men. 125-3 *ante lucem*, 215-8 *ante annos quinquaginta*, the adverbial use of *ante*, with the accusative of degree of difference; of History, Quadrigarius 53 *ante diem quartum nonas Sextiles*, informal quotation in Gellius and Macrobius, Antias 45-g. *ante annos septemdecim*. Compound forms in the early fragments are *antehac* in Comedy Turpilius 21, 167, in Ennius Ann. 141; *antidhac* in Comedy, Pall. Inc. 96 (by emendation), the same verse being given, as *spurius*, in Varro Sat. Men. 97-2; *antea* in a Poetic fragment page 54-4 (Baehrens), in Cato Orat. 52-14, 61-1, in C. I. L. 1-202 1) 41, 2) 4, 1-204-1) 30; *ante ea* C. I. L. 1-200-74.

SIMPLE ACCUSATIVE WITH THE PARTITIVE GENITIVE.

NEUTER PRONOUNS WITH THE PARTITIVE GENITIVE OF A TEM-
PORAL SUBSTANTIVE ARE USED TO EXPRESS TIME WHEN IN
PLAUTUS THIRTEEN TIMES AND IN TERENCE ONCE.

Hoc is thus used eight times. *Hoc noctis*, at this time of night, occurs Amph. 154, 163, 292, 310 and Curc. 1. *Hoc* is used with *diei* but *hoc* is governed by a preposition Poen. 217 *ab aurora ad hoc quod dieist*. *Hoc aetatis*, at this time of life, with the same force as *hac aetate* Trin. 109, occurs Bac. 341, 1090, Trin. 787. *Aetatis* is the partitive genitive with which the other pronouns are used.

Id aetatis, As. 71 neque puduit eum id aetatis sycophantias
struere et beneficiis me emere gnatum suum sibi.

Quid aetatis, Merc. 290 quid tibi ego aetatis videor?
Pers. 276 Scio ego quid sim aetatis.

Illuc aetatis, Mil. 659 At quidem illuc aetatis qui sit non invenies alterum
lepidiorem ad omnis res nec qui amicus amico sit magis.

Istuc aetatis, Mil. 618 Me tibi istuc aetatis homini facinora puerilia obicere,
Haut. 110 ego istuc aetatis non amori operam dabam.

Hoc in the expression *hoc noctis* is regarded by some scholars as the ablative but the other accusative forms *id*, *quid*, *illuc*, *istuc* would rather indicate that *hoc* is also accusative. In some of these examples with *aetatis*, the force approaches that of the ablative of description as in the examples given on page 50. *Hodie* is explained by some scholars as the use of *hoc* with the partitive genitive *diei* (page 40). *Id temporis* is found in Ennius, Sat. 481. *Quid noctis* occurs in Ennius, Trag. frag. 178 but *quid* is not accusative of time. So *aetatis quod* in a Comic fragment, Caecilius 242. This construction belonged to the popular speech rather than to the language of literature. Compare Gildersleeve, p. 213-4, Landgraf, Cic. pro. Rosc. Am. p. 255, Thielmann (p. 61) Diss. Argent. 2-407, Koehler, Act. Sem. Erlang. 1-428.

PREPOSITIONAL COMPOUNDS WITH *LOCI* AND *LOCORUM*.

Loci and *Locorum*, as partitive genitives, are used with prepositional compounds in expressing time, in much the same way as the partitive genitives in the last section. *Loci* and *locorum* are both used by Plautus, *loci* alone, by Terence. The compounds *interea*, *postidea*, *postid* and *adhuc* are used by

Plautus, only *interea* by Terence. *Interea loci* occurs Eun. 126, 255, Haut. 257, Men. 446, Ps. 266, Truc. 32. *Postidea loci* occurs Cist. 785, Stich. 758. *Postid* or *post id locorum* occurs Cas. 120, Poen. 144, Truc. 661. *Adhuc locorum* occurs Capt. 385. *Loci* is used in the same way expressing a figurative relation of place, in Plautus, *ibidem loci* Cist. 529, *ubi loci* Merc. 986. No clear examples of this class are found in the early fragments. *Interea loci*, by conjecture for *inter ea loca* of the manuscripts, is found in a Tragic fragment, Pacuvius 76. *Inde loci*, which expresses time in some examples, is found in Ennius, Ann. 20, 337, 458. *Ad id locorum*, meaning place, is found in a Historic fragment, Val. Antias 6.

SUBSTITUTES IN EXPRESSING TIME.

NOUNS OF TIME AS SUBJECT.

Many of the time relations considered in this paper are expressed by the use of the nouns, which are natural designations of time, as subject or object of a verb.

Nouns of time used with the copulative verb and similar verbs are in many cases nearly equivalent to the accusative of extent.

- Men. 234 hic annus sextust postquam ei rei operam damus.
 Most. 478 septem menses sunt, quom - - - tetulit.
 Stich. 29 ut abierunt, | hic tertius annus.
 Trin. 402 Minus quindecim dies sunt, quom - | - accepisti.
 Merc. 533 Ecastor iam bienniumst, quom mecum rem coepit
 Merc. 535 iam bienniumst, quom habet rem tecum?
 Merc. 12 biennium iam factumst, postquam abii domo.
 Pers. 822 iam diu factum est, postquam bibimus.
 Capt. 980 Quam diu id factum est? Hic annus incipit vicensimus.
 Bac. 461 triduom non interest aetatis uter maior siet:
 verum ingenium plus triginta annis maiust quam alteri.

Aul. 4 iam multos annos est quom possideo et colo.

Pers. 137 sicut istic leno non sex menses Magaribus
huc est quom commigravit.

In Terence,

Haut. 717 Unus est dies, dum argentum eripio.

Ad. 691 haec dum dubitas, menses abierunt decem.

Eun. 341 Dum haec dicit, abiit hora.

Hec. 394 postquam ad te venit, mensis agitur hic iam septimus.

Besides these clearer examples there are numerous others in some of which the equivalence to the relations of time expressed by the case-forms is only slight, as Epid. 545 *longa dies incertat*, Epid. 544 *anni multi* - - *dant*, Aul. 722 *dies mi optulit*, Bac. 409 *aetas facit*, Ad. 470 *persuasit nox*.

NOUNS OF TIME AS OBJECT.

Nouns of time are very frequently used as the object of verbs, expressing relations in some degree equivalent to Time When and How long. I have noted some seventy-five passages in Plautus in which this usage occurs and twenty-four in Terence. In Plautus *diem* or *dies* is used thirty times, *aetatem* twenty-five and *noctem* thirteen. Some examples are Trin. 796 *diem sermone terere*, As. 291 *loquens lacerat diem*, Poen. 1188 *da diem hunc sospitem*, As. 736 *noctem huius ut dares*, Poen. 274 *septem noctes non emam*, Bac. 56 *huic aetati non conducit*, Merc. 984 *aetatem aliam aliud factum condecet*, Bac. 781 *in pistrino aetatem conteras*; in Terence Phor. 842 *hunc onerastis diem*, Haut. 366 *noctem orantem*, Phor. 434 *tuam senectutem oblectat*, And. 877 *meam senectutem sollicito*, Phor. 536 *exorariet triduum hoc*. Verbs with the meaning of passing the time, "killing time", and similar verbs are especially frequent, as *vivere*, *agere*, *degere*, *exigere*, *terere*, *conterere*, *conficere*, *comburare*.

The Difference in Usage between Plautus and Terence has been noted under the words and constructions where the differences occur. The general principles of their difference could be laid down by conjecture. Plautus has greater variety of expressions, greater freedom of construction and commonly in the use of modifiers he shows peculiar aptness in expressing the force of the every-day speech. Terence in practically all places where there are differences of construction is nearer the classical standards. Differences are noted in the paper on the following points.

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